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THE MISSIONARY HERALD

MAY, 1884.

VOLUME LXXX.

NUMBER 5.



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THE

MISSIONARY HERALD.

VOL. LXXX. — MAY, 1884. — No. V.

THE receipts for seven months, not including contributions for the *Morning Star*, are only \$350 in advance of those for the corresponding period the preceding year. To what sources are we to look for the \$35,000 advance sorely needed in order to meet the urgent requests from the missionaries on the field? May we not hope, from some churches at least, for that *second* annual contribution, recommended by the Committee on the Home Department at our last Annual Meeting. Let not the ministers on the home field fail to make a special and earnest plea for their brethren upon the foreign field. Next to a continuous remembrance in fervent prayer, nothing will more cheer them than the tidings that the donations from the churches are steadily advancing. Shall they receive these tidings during the next five months?

THE incidental blessings connected with the introduction of the gospel in mission fields are not unimportant. A recent illustration of this is given by Mr. Tracy, of Marsovan, Turkey, who writes of the effect of the new faith in preserving life and health in that city: "It may seem surprising that the spread of the small-pox depends upon the theology of the people; that the danger from this disease diminishes in proportion as evangelical sentiments prevail. Such, however, seems to be the fact. The city of Marsovan, with its fifteen thousand people, is now full of this loathsome and destructive malady. About one hundred and fifty, or one in a hundred, have died. Now, the ravages of the disease are more than fivefold greater among the fatalists than among the evangelicals. Out of a Protestant population of five or six hundred only one has died, and that one the child of one of the poorest and most ignorant. Among those nominal Christians, also, whose belief coincides more or less with the evangelical faith, the fatality is diminished in the same proportion. This, indeed, may seem less surprising when we state that the fatalists, believing all such visitations decreed, will have nothing to do with vaccination, while the Protestants have generally accepted the New Testament idea that faith and works go together. The latter practice vaccination, but the government officials utterly refuse to take any action, saying: 'It is from God; what can we do?'"

AN OLDER CONTRIBUTOR. — Connecticut is ahead! When we reported last month that a friend in Maine, aged eighty-five years, was thus far the senior contributor to the new *Morning Star*, we anticipated that he would hold that position against all comers. But the superintendent of the Sabbath-school in Farmington, Connecticut, reports that he has issued a certificate of stock to Mr. Egbert Cowles, who on the fourth day of April was *ninety-nine* years old, and who is still vigorous, bidding fair to reach his centennial birthday. It is an interesting fact, that this aged contributor comes from the town where the first Annual Meeting of the American Board was held. When the Board met at Farmington, in 1810, Mr. Cowles must have been twenty-five years of age. The same superintendent reports that he had also issued a certificate to a person ninety-eight years and eleven months younger than Mr. Cowles. We shall be glad to hear of any older or younger stockholders than these at Farmington.

OLDER STILL. — The Green Mountain State leads! Since the above paragraph was written, accounts have come from various States of several octogenarians and a few nonagenarians, who desire to be counted among the “happy children,” in helping to build the missionary ship. But now word reaches us from the superintendent of the Sabbath-school at Newbury, Vermont, that Mrs. Dolly White, of that town, aged *one hundred years and six months*, has taken a share in the new *Morning Star*. We will keep our pen in hand, hoping to hear of one yet older who desires to be reckoned among the children, and have part in their good work. Somehow that scripture keeps coming to mind, “They shall still bring forth fruit in old age.”

PROFESSOR REIN, of Germany, in his recent valuable work upon Japan, — briefly noticed on another page, — referring to the rapid disappearance of the hindrances in the way of preaching the gospel in Japan, speaks of “the greatest and most lamentable of these hindrances being not so much the indifference of the heathen Japanese, or the variety of Christian confessions, as the indifference, nay, even the enmity, toward Christianity of many foreigners who give utterance to their feelings by word and deed.” This statement, be it noted, does not come from the missionaries, but from a representative of the Prussian government, who has had ample opportunity to form a correct and impartial judgment. Professor Rein expresses the hope, in which we devoutly share, that the Japanese will gradually learn to distinguish between those who merely come from Christian lands, and those who are inspired with Christian principle. But it is a sad fact that at present the utterances and the lives of those who represent the Western world in the East constitute so often the greatest hindrance to the reception of the gospel.

THE necessity of making reductions in the estimates forwarded by our missionaries is sometimes exceedingly trying, and it is not always possible to tell where such reductions can be made with the least peril to the work. In the exercise of its best judgment, the Prudential Committee made certain reductions in the estimates from the Madura Mission for the present year, and this is what a brother on the field says concerning one of the items: “Take, again, the

amount for the village catechists, which you have cut down about twenty-five per cent. This is our pioneer work. Our village catechists are pre-eminently our evangelists; men who push forward the work into new regions and who feed our weak congregations. To cut down this force one fourth would be to throw back the work — the hard pioneer work — of the mission at least ten years." This fact was not forgotten by the Committee, but, because of inadequate contributions, reduction must be made somewhere, and it did not appear that any other department could bear it better than the one named. But it was sad work. Would that the churches might say, "Let there be no reductions anywhere." The asked-for increase of twenty per cent. in contributions would obviate any such necessity. The item of \$1,540, by which the estimate for village catechists in the Madura Mission was reduced, was placed on the "Contingent List" to be appropriated *if received*. Perhaps some of the readers of this paragraph will see to it that this needed work is specially provided for, either in whole or in part.

THE Turkish government is doubtless hostile to the Protestant educational work throughout the empire, yet it is possible that the despatches recently received by cable concerning the closing of schools in Turkey refer to certain *irregular* schools, not recognized by law as Protestant, which have sprung up at various points. Many Armenians who are still connected with the old church, though greatly dissatisfied with it, have established schools and separate religious services. These reformers in the old church have lately, as heretofore, been the object of special hatred and persecution by their co-religionists, and, inasmuch as they are not organized on the Protestant basis, and so have not the protection promised to communities which are Protestant, the way has been open for the Gregorian priests to suppress them. This policy on the part of the old Armenians is akin to that which under Archbishop Matteos, in 1846, persecuted and drove out the reforming element, and compelled the organization of a Protestant church. Letters recently received report the closing of some of these irregular schools, and the possibility that they may be opened under the law as Protestant. Beyond this we know of no breaking up of schools in Turkey, though the government is investigating them very closely. The organization of a separate work which is openly Protestant, though much decried of late, seems to be as much of a necessity now as it was years ago.

A MUNIFICENT gift of \$50,000 has recently been made to the English Church Missionary Society towards a fund for the removal of its "Home" for missionary children from the vicinity of London into the country. This gift comes from the Honorary Secretary of the society, Rev. F. E. Wigram, and it may be taken as an emphatic testimony from one who is in a position to understand the needs of the missionary work, as to the importance of adequate provision for the children of those who go abroad for service. There is a responsibility in this matter resting upon those who remain at home, which is not fully apprehended. A small fund, under care of a board of trustees, is already in existence, to provide for the children of the missionaries of our Board. Would that those to whom God has entrusted large means would make this fund what it ought to be.

IF men only knew what missionary work is accomplishing in lands to which the gospel has recently been carried, they would give more liberally for its propagation. The testimony as to the results attained is abundant, yet often it does not reach those who should be influenced by it. The English papers announce that a gentleman in Nottingham has made a bequest of \$75,000 to the London Missionary Society, and that he was influenced to do this by the testimony of Miss Gordon-Cumming, concerning the marvelous results of missions in the South Sea Islands, given in her volumes on "At Home in Fiji," "A Lady's Cruise in a French Man-of-War," and "Fire Fountains."

THE donations received for the new *Morning Star* during March amounted to \$4,809.03; making the total receipts for this object up to April 1, \$12,203.77. This, of course, includes only the money actually paid into the treasury. The interest in the undertaking is spreading, and will, we trust, reach every Sabbath-school connected with the churches contributing to foreign missions through the American Board. We are happy to recognize the fact that many old friends, who have aided in building the previous ships, are anxious to have a share in this new missionary vessel.

SUNDAY-SCHOOL MISSIONARY CONCERT EXERCISE No. 7 has just been issued. It is entitled "The Island World," and has been prepared by Rev. G. S. Bouroughs, Ph.D., with an accompanying letter by Captain Bray of the *Morning Star*. This Exercise will be found of special interest just at this time in connection with bringing the matter of the *Morning Star* before Sunday-schools and churches. It will be sent free to all schools contributing to the new missionary vessel, on application to C. N. Chapin, No. 1 Somerset Street, Boston.

THE English Church Missionary Society has received intelligence that sixteen adults have recently been baptized by its missionaries in Uganda, on Victoria Nyanza. These sixteen, together with others who have heretofore given evidence of the saving reception of Christian truth, make twenty-seven converts received within the six years since the arrival of the first missionaries in Uganda. This certainly is rapid growth, and is indicative, we trust, of the progress yet to be made by other missions in Central Africa. Large numbers of people in Mtesa's kingdom seem to show a deep interest in what they hear of Christian truth.

SINCE the fire which occurred at Hadjin, Central Turkey, in July last, our missionaries have had their hands full of labor in the relief of the distressed and homeless sufferers. Mrs. Coffing and Miss Spencer report that in one ward sixty-four of the houses destroyed were the property of widows, and that in another ward there have been forty-four deaths properly traceable to the effects of the fire. Many persons are still disabled, because of the terrible exertions of those two days. The missionaries have found but one living child born among the sufferers since the fire. Up to the present time, the aid they have received from various sources has enabled them to assist in building sixty houses, besides giving temporary relief to other sufferers. Government reports that there are three hundred and forty-five families needing help to build. This is much below the real number, and yet the promises to aid these needy ones have not so far been fulfilled. The story is a very sad one.

SCENES IN SHANSE, CHINA.

THE new mission of our Board in the province of Shanse gives added interest to all that can be learned concerning this interior portion of the Celestial Empire. We are glad to be able to give some illustrations of scenes in this province. The first represents the two pagodas of Tai-yuen-fu, and has been engraved for us from a photograph sent by Mr. Stimson. The other two, showing the *loess*



THE PAGODAS OF TAI-YUEN-FU, SHANSE.

deposits in Shanse, are from Dr. S. Wells Williams's "Middle Kingdom," and have been kindly loaned for this purpose by the publishers of that standard work on China.

Shanse has nearly the same area as New England, leaving out Vermont, and is said to be the original seat of the Chinese people. Its surface is rugged, with high table-lands and many lofty mountains. On the west and south runs the Hoang Ho, or Yellow River, while in the southern half of the province the Fan and Tsin Rivers divide the ranges of mountains. The deposits of coal and iron found in these mountains are not surpassed by any in the world, either as to

quality or quantity. The province has also great wealth in other minerals, such as copper, quicksilver, jasper, marble, etc.

Were it not for the frequency of droughts, Shanse would be unsurpassed in productiveness. The soil is very fertile and, where it can be well watered, will

produce two or three crops each year. This is owing to the rich loess deposits, a most singular formation, for which there does not seem to be as yet a thoroughly satisfactory explanation. These loess beds cover an immense area in northern China, and are from one hundred to over one thousand feet in depth. Dr. Williams says of the substance: "It is a brownish-colored earth, extremely porous, and when dry easily powdered between the fingers, when it becomes an impalpable dust that may be rubbed into the pores of the skin. Its particles are somewhat angular in shape. Every atom of loess is perforated by small tubes, usually very minute, circulating after the manner of root-fibres, and lined with a thin coating of carbonate of lime. The direction of these little canals being always from above, downwards, cleavage in the loess mass, irrespective of its size, is invariably vertical, while from the same cause surface-water never collects in the form of rain-puddles or lakes, but sinks at once to the local water level." (Vol. i, p. 298.)



A ROAD-CUT IN THE LOESS.

This characteristic of the loess gives rise to the cliffs which are specially notable in Shanse. Wherever a break occurs in the deposit, as by the action of water, the walls on each side are vertical, and the banks being easily cut, the people make excavations for houses. Dr. Williams says that millions in northern China are found dwelling in these chambers on the sides of cliffs.* The picture opposite represents a road as it emerges from a cut through the loess, giving a view over the clefts beyond. Carriages passing over the loess break it up into a fine powder which the wind drives away, so that often the roadbed is

sunk from fifty to one hundred feet below the surface, and the traveler can see nothing of the country through which he is passing. Some of the roads, as found in the province of Shanse, exhibit great engineering skill, and are said to be quite equal to anything built by the Romans.

The loess, aside from other remarkable properties, is of the greatest value to the husbandman, since in its pulverized form it is a fertilizer, rendering all other fertilizers needless. Its presence in such enormous quantity has for four thousand years given to Shanse the name of the "Granary of the Empire." But in



LOESS-CLEFTS IN SHANSE.

(Seen through an opening in a road-cut.)

1878 a terrible famine was caused by the severe droughts of the preceding four years; the character of the loess formation rendering these droughts destructive of all vegetation. The province is now slowly recovering from the devastation and loss of life arising from this grievous famine.

It is in the centre of this province that our brethren have begun their missionary work. One of them, Rev. F. M. Price, who arrived at Tai-yuen-fu in November last, writes: "We are much better pleased with this part of China than we were with anything we saw before we arrived here. There is evidently a great deal of wealth on this Tai-yuen-fu plain, resources to be developed, and a people intelligent and full of life. It seems certain that this portion of China is

to play an important part in the future history of this nation. The influence of Shanse is felt at the present time on the coast and throughout China. Most of the officers in Peking are Shanse men. When the railroad, which will at some time be constructed from Tientsin or Peking into this plain, is completed, the influence of this province will be greater still. There is no better place in the world than this in which to preach the gospel, or where larger results may be hoped for."

A YEAR OF PRAYER.

A LETTER has been received at the Missionary Rooms, suggesting that the leading denominations of Protestant Christians should be invited to unite in the observance of a whole year of special prayer for the divine blessing upon Christian missions. Such an arrangement would involve much time and correspondence and perhaps the employment of more machinery than would be desirable. But what is there to prevent every missionary journal from making, and every Christian reader from carrying out, this suggestion in its broadest and simplest and most effective and permanent form, by obeying the Scripture precept, "Pray without ceasing," and the Scripture example, "Prayer was made without ceasing of the church unto God." Suppose for the next twelve months every member of the Christian church in his private devotions, every Christian family at the morning and evening sacrifice, every pastor in the public service of the sanctuary, and every Christian who voices the supplications of his brethren and sisters at the weekly prayer-meeting, should begin his requests with an earnest petition, such as that which comes first in the order taught us by our Lord, "Hallowed be thy name, thy kingdom come," uttered not in dead words, but with that living warmth of affection with which we bring before the Lord the interests of those nearest and dearest to us, — what would be the result? Can we doubt that these many vials of sweet odors, which are the prayers of all the saints offered by our great High Priest with much incense, would come up before the throne of God as an odor of sweet smell, a sacrifice well pleasing, acceptable to him? Can we doubt that such continued outpouring of united hearts would move heaven itself, and open those deep springs of divine blessing which have been hitherto held in reserve, perhaps for just such a purpose? Can we doubt that such a current of sympathy with the divine benevolence would be stirred in the hearts of God's people as to completely overflow and efface the miserable ruts in which we are so apt to grope our way? With our many millions of population and thousands of millions of wealth — would there be any longer a lack of messengers to send, or of money to support them? "Bring ye all the tithes into the storehouse," — not of money only, but of sympathy, of prayer, of earnest purpose and faithful service, — "and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "I will yet be inquired of by the house of Israel, to do it for them."

THE CONTINGENT FUND ONCE MORE.

THE increase in the contributions to the treasury of the Board is not keeping pace with the demand for enlargement on every hand. The line of appropriations was stretched to its utmost limit of probable resources, and yet a large number of objects were left outside. The best that could be done was to place these on a contingent list to be provided for if the necessary means were forthcoming. It gives us great pleasure to report that a few generous givers have added to their regular donations, in response to representations already made in these pages. There is still opportunity for others, and it seems but just to them to specify more particularly some of the objects for which funds are thus needed.

I. — FOR THE SUPPORT OF NATIVE PREACHERS, EVANGELISTS, AND COLPORTERS.

1. Zulu Mission; for native evangelists	\$200	
2. Among the Bulgarians; for two evangelists in new places	333	
3. Among Armenians; evangelist in the Nicomedia field	316	
Evangelists in the Harpoot field	253	
Evangelists in the Trebizond field	132	
4. Maratha Mission; six Bible-readers, Ahmednagar	420	
5. Madura Mission; thirty native preachers in evangelistic work in forty or more villages ready to receive them, and to contribute something to meet expenses	1,540	
6. Native evangelists in Spain	800	
Total for evangelists		\$3,994

II. — EDUCATIONAL OBJECTS.

1. Western Turkey; one half expense to secure a High School at Yozgat	\$132	
Towards a High School for Greek boys at Constantinople	440	
For schools in Smyrna field	132	
2. Eastern Turkey; Harpoot, grants-in-aid of boys' schools	66	
For promising male pupils in High Schools	66	
Schools in the Trebizond field	88	
3. Maratha Mission; for four dormitories for theological students at Ahmednagar	500	
In aid of Christian literature for the mission	420	
Total for education		1,844

III. — BUILDINGS.

1. Eastern Turkey; one half expense of parsonage and school building at Mosul	\$440	
2. Madura Mission; aid towards church and school buildings at all the (11) stations	506	
3. North China; Kalgan, missionary dwelling-house	2,950	
Total for buildings		3,896
In all		\$9,734

The sums here named are for objects still unprovided for, yet recommended by missionaries in conference with each other in the several fields, and approved by the Prudential Committee. We have no agents to urge these, or any other

special objects, on the attention of our friends. We must trust to a plain statement of the case, and to their interest in the cause. We can not, however, forbear a word more in reference to the evangelists for whom funds are asked. Take the Madura Mission. The native churches are doing well in supporting their own pastors, but what is to be done for villages in which there may be but one or two enlightened or Christian families, yet enough to invite a beginning of effort, and in which audiences can at once be gathered? Are not these just the conditions that any Home Missionary Society in this country would welcome? Now, the *growth* of the work, the success of the missionary enterprise, turns on improving such opportunities. To neglect them is the one disheartening thing to the missionary.

We shall not soon forget our experience on mission ground, when constrained by the pale face and thin figure of a most devoted missionary to suggest that she ought to have a larger salary and a better table for herself and family. The hearty grasp of the hand and the tear-filled eye gave emphasis to the reply: "It is not want of salary and a scanty table that is wearing me out. It is to see these opportunities for Christian effort neglected, to see these people perishing on every hand for want of means to give them the bread of life."

The *Home Missionary* for April well says of its field: "Every wise step in a work like this calls for more. Each station wisely occupied, each Sunday-school and prayer-meeting opened, becomes a centre around which to cluster others. Every live-hearted worker finds or awakens a desire for other such workers on every side of him; and it is a wretched economy of time, money, opportunity, not to re-enforce him and so double his own power for good." If this is true in the home field, how much more true must it be of the fields in pagan lands where there are no agencies favoring truth and righteousness, such as schools, or colporters, or Christian tracts and books, except such as are the result of missionary labor.

GIFTS FROM THE CHINESE IN CALIFORNIA.

THE Treasurer of the Board has received through the Rev. W. C. Pond, of San Francisco, a draft for \$303.75, this amount having been contributed by Chinese Christians in California for the Hong Kong mission of the American Board. This is indeed a notable gift. Last year \$500 were received from this source, but this sum was the accumulation of gifts gathered during several previous years, for a work which they desired to have begun. Now, that it has been begun, their offerings for a single year amount to \$303.75. In transmitting the gift, Mr. Pond says:—

"It has been made up without the least urgency from me. The amount was subscribed, and much of it on hand, before I began to say anything about it. Those who have given are all poor, the best able being those employed as servants in families. The largest gift was \$25; a month's earnings of the brother who gave it. The sum would doubtless have been larger, but, while this effort was going on, an appeal was made from the Chinese Consulate in this city, for aid for the sufferers from floods in North China. The Christian Chinese are often accused

of turning their backs upon their own country, because they will not worship ancestors, and hence this appeal from the Consulate was made to the Chinese merchants, 'the Six Companies,' and others, while the Christian Chinese were omitted, some thought *studiously* omitted. But these Christians wished to aid the sufferers, and they wished also to bear a testimony that they did not love their country less because they loved their Saviour. And so our own Congregational organizations in California contributed not less than \$600 through the Consulate for these sufferers by flood. I count these two offerings, amounting to over \$900, to be, considering the fewness and poverty of the givers, really heroic. I doubt if larger gifts, or better gifts, can be found in the history of any of our churches."

The facts above stated are certainly remarkable, and speak volumes in favor of the character of the Christian Chinese now in this country. They reveal a spirit of self-denial and true brotherly love, with an earnest desire to advance the kingdom of Christ. A people who give in this way for their brethren, who need the gospel of Christ, can be trusted both as citizens of this republic and as fellow-citizens with the saints. Those who have read the letters of Messrs. Hager and Jones, in the last number of the *Missionary Herald*, concerning the openings among those who have returned from the United States to their former homes near Hong Kong, and who consider these facts concerning the Chinese in California, cannot fail to be full of hope concerning the Chinese, both as to their personal reception of the gospel, and their zeal in propagating it. Bethany Church, of Marysville, California, to which Mr. Pond specially refers, which is composed entirely of Chinese, with a total membership of thirteen, four of them absent, contributed \$138. If this church should claim, as it is not likely to do, to be the "banner church" in our foreign missionary work, is there any church, East or West, which would challenge its right to the title?

"OUR ANNUAL FINANCIAL PROBLEM" AGAIN.

BY REV. H. N. BARNUM, D.D., HARPOOT, EASTERN TURKEY.

THE January number of the *Missionary Herald*, just received, contains an article upon this subject by a Corporate Member. Will you accept a few lines from the missionary standpoint?

Christians generally acknowledge that all that they have is from God, and that they are his stewards, or, in other words, his *agents*, for the management of funds and other property put into their hands. How much does this mean? What would we understand by it, if we had placed property in the hands of another to hold in trust, and to use for us, and with whom we were to keep an exact account? Should we be satisfied to leave the amount of interest, the proportion of gain, wholly to his impulses? Should we be satisfied to have him treat the property as his own, to give us a mere pittance, a meagre share of his gains, and that, too, without directly acknowledging his obligations, and our ownership, while from the proceeds of the property he lived in luxury?

From the earliest times God seems to have fixed a standard, a limit below which he would not allow even the poorest of his subjects to go in paying their dues to him, and that is one tenth of their annual gains. The aggregate was much larger. It is true that the law was not repeated in the New Testament. Neither is it repealed, while the teachings of the New Testament, in their spirit, demand greater liberality than the Old. With our increased light and privileges, and with the burden of the world's conversion laid upon us, can we suppose that our obligations are less than the obligations of the Jews of the Old Dispensation?

But says one: "*All* our property belongs to God, and should be placed at his disposal." Better still; but do we do it? If one acknowledges this, can he consistently say that one tenth of his income is a large proportion to give to the Author of all good? Will he not rather say that in the case of most persons a much larger share should be given; that any lower sense of obligation is a very unworthy estimate of stewardship; that, when every department of the Lord's work is straitened and in jeopardy for the want of money, when the highest financial skill is required in the men whose business it is to raise the funds for our missionary and other enterprises, while the silver and the gold in their abundance are the Lord's, and in the hands of his own agents,—that some of them at least are neglectful of their duty?

"A Corporate Member" makes a suggestion. Let a missionary make one. It is this, that every one who is interested in this matter of the "Financial Problem" decide that he will give *not less* than one tenth of his income back to the Lord; that he will give *more*, according as the Lord shall prosper him, and up to the point of self-denial; and also that he will use his influence to persuade others to do the same. Such examples are contagious. Here is a *system*, one which readily commends itself to the reason and conscience of Christians when properly presented.

What are the advantages of this plan?

1. It is very simple and easy. If one's gains are administered in this way and a fixed proportion is regularly set apart, the question of how much he shall give is settled once for all; and he has a fund from which to draw whenever a claim for a contribution is presented.

2. If only a majority of the church should adopt even so low a standard as one tenth and no more, the Financial Problem would then be settled; or rather, the problem would be changed, and it would become, as it is now in our National Councils: "What shall we do with the surplus?" No more collecting agents would be needed; no more fairs, with their "grab-bags" and other questionable devices.

3. May we not hope that it will be pleasing to God, especially if it is cheerfully done? Can we suppose that he would be displeased? His blessing would then follow, for it has been promised.

4. As it is more blessed, a source of greater pleasure, to give than to receive, and as our daily and monthly gains will be accompanied by giving, it will be a constant source of pleasure. The happiest men are generally those who give from principle, and give liberally.

5. It will promote spirituality. Grace has no greater enemy than covetousness, and there is no cure for covetousness but liberal giving.

A BRIDAL TOUR TO A MISSION FIELD: THEN AND NOW.

BY REV. CUSHING EELLS, D.D.

[The following statements were made at a recent meeting, March 5, 1884, by Dr. Eells, now on his first visit to the East since his departure for his field of missionary labor among the Indians in Oregon, now Washington Territory, under the care of the American Board.]

FORTY-SIX years ago to-day, Miss Myra Fairbank and myself were united in marriage, at the residence of Deacon Joshua Fairbank, Holden, Massachusetts. The next day we rode to Worcester in a sleigh. The day following, on wheels, we were taken to East Windsor Hill, Connecticut, — a slow, weary ride in the mud. Here a letter from the Missionary Rooms informed us of a change in the time for us to reach New York, thus allowing us several days of rest. In due progress of the journey, a stage ride from Hartford to New Haven was continued into the night. From thence, by steamer, we reached New York, and met Secretary Greene and Rev. Elkanah Walker and wife.

On the Lord's day eve, March 18, 1838, Secretary Greene publicly delivered instructions to Mr. Walker and myself in the Brick Church, Rev. Drs. Gardner, Spring, and William Adams conducting the devotional services. The great thoughts of those eminent divines, characteristically expressed in plain language, made an impression not yet effaced. Subsequently, Rev. A. B. Smith and wife joined us.

From New York City we went to Philadelphia by steamer and rail; thence by rail to Chambersburg; thence by stage to Pittsburgh; thence by steamer down the Ohio, and up the Mississippi and the Missouri to Independence Landing, Missouri. About thirty days were then regarded necessary for the journey through the States; but, including stops and the time spent in obtaining our outfit, together with one day's travel from Independence to Westport, forty-eight days were occupied. On the twenty-third of April, we left Westport, on the western border of Missouri, and, after one hundred and twenty-nine days, arrived, August 29, at Waiilatpu, the mission station of Marcus Whitman, M.D., in Walla Walla valley, then in Oregon, now in Washington Territory. In accordance with a vote of the mission, Mr. Walker and myself selected a location among the Spokane Indians.

When the spot was determined upon, the country far and near was an unbroken wilderness. The Indians felled trees ten inches more or less in diameter, cut them into pieces fourteen feet in length, and carried them to a chosen spot. The rough walls of two houses were put up. We returned and wintered at Waiilatpu.

On the fifth of March, 1839, just twelve months from the bridal day of each of the two families, the bridal tour was resumed. According to my recollection, four male and four female Indians from the Spokane country, besides the chief, assisted us. After a journey of sixteen days, on the twentieth we alighted near the two log-pens. Thus, at the expiration of twelve months and fifteen days, the bridal tour to our mission field ended. With no hired help but Indians, Mrs. Eells and myself made a home for ourselves.

During several years succeeding my arrival in Walla Walla valley, in 1838, there were only semi-annual mails from Boston. Papers would accumulate in

New York for six months, then be conveyed on a sailing vessel to the Sandwich Islands; thence on the Hudson Bay Company's vessel to Fort Vancouver, on the Columbia River, one hundred miles from its mouth; thence in bateaux, propelled chiefly by human muscle, two hundred and fifty miles to Fort Walla Walla on the Columbia. On learning of the probable approach of the looked-for boats at the fort, I, with an Indian helper, would start, with riding and pack animals, and in two weeks (twelve days of travel) could go to the post-office and return. A portion of the papers were thus received twelve months after date.

Before I left Spokane County, in September last, one Eastern and one Western mail was received per day. Now letters are conveyed from Boston to Washington Territory in seven days. In 1838, one hundred and twenty-nine days were occupied in making a journey from Missouri to Walla Walla; in September last, I was conveyed a like distance on the Northern Pacific Railroad in four days. The speed with which distances are now overcome indicates in some degree the increased rapidity in the advance of the kingdom of Christ.

Letters from the Missions.

West Central African Mission.

THE TRIP TO BIHE.

It has already been announced that our missionaries at Bailunda had decided to advance to Bihé for a permanent location. Mr. Fay, in a letter of December 20, gives an account of a preliminary visit by himself and Mr. Sanders, to make arrangements to this end. After expressing his strong conviction that the providence of God had in various ways been preparing the way, he says:—

“Our journey up was very slow, the men going into camp some days after traveling only six miles. We did not compel them to go further, as the rain sometimes began to fall early in the forenoon. The distance from our village in Bailunda to the *ombala*, or capital, of Bihé, I found to be about seventy-five miles, or nearly half the distance from Bailunda to the coast. We were eight days in going up, and five in returning, with a Sabbath of rest each way.

“The next day after our arrival, when we had satisfied the hunger of our twenty-six hours' fast, we made our visit to the king. On the way up, our men had told us of a place where were many villages

in the country of a partly independent chief, Kapoko. From their report we were rather inclined to favor Kapoko's place. When we reached the capital we found that he had arrived the same day on a visit to the king.

“As we entered the place of assembly, we saw the king and Kapoko seated in chairs. We had been told that Kapoko was a large man; and the larger man of the two impressed us more favorably. Supposing that it was Kapoko, we remarked to each other that we should like to settle in his country. But from the talk going on between the two we soon discovered our error. The man whose appearance we liked was the King of Bihé, and the man who was making a fool of himself was Kapoko. At once we concluded that we would rather stay in Bihé. Kapoko, it seems, was telling the king that if he wanted to invite the white men to Bihé he might, but as for himself, he did not want them in his country.

“The next day the king invited us to attend a ceremony of giving new names, which was done under the shade of a large wild fig-tree in an open part of the village. As we were marching toward the place, in a procession of fifty or a hundred men,

the king told us to notice the people, so that we could tell our friends at home what crowds we saw in the capital of Bihé. We saw about five hundred men, besides a few children. By the end of the ceremony, the king, who was pretty drunk to begin with, was so drunk that eight or ten men had to surround him to keep him from falling. When not in this condition, the king is a man of fine appearance, and it was sad to see him so utterly helpless."

EXPLORING FOR A LOCATION.

"The next day we left for a cluster of villages to the northeast of the capital where lived the half-caste who was to act as our guide. This place we liked very well. There were six or eight villages close together, and only about five miles from the capital. Only one place at a distance from the capital struck our fancy. This was Etunda, from which the present king came. We had two main requirements, which guided us in our search for a place, namely: people for audiences, and timber for building; although nearness to the capital had also a good deal of weight.

"At Etunda we found timber, a large cluster of villages, and a prepossessing class of people; but it did not seem to be near the centre of population.

"The capital itself contains at least one thousand people—perhaps fifteen hundred—being as large as two of the largest clusters of villages. This, with the fact that the centre of population is to the northeast, seemed to point to some place in that direction, and near the capital. Komondongo, where Joachim Guilhame, the half-caste trader, lives, seems best to fill the requirements. It is near the capital, and within a radius of five miles there are seven or eight clusters of villages. When we go up to build, we hope to look around and, if possible, find a better location; if not, we shall probably settle there. But an African king is whimsical, and he may send us to another place. But He who rules the hearts of kings will put us in the place He has chosen.

"At Komondongo, as I have mentioned,

lives a half-caste trader, whose father, years ago, drove a thriving business in slaves. When we first went to Bihé our intention was to shun the half-castes and whites as much as possible. But the more we saw of them while there the less we feared their influence. Indeed, we hope to do them, as well as the natives, some good."

CHARACTER OF THE PEOPLE.

"Last year I saw some of the Bihénoes in camp near our village, and thought them not at all prepossessing, much inferior indeed to the Bailundus. But when I saw them in their own villages, my opinion was greatly changed. There we saw many very prepossessing in appearance. They have gained more shrewdness than the Bailundus from their intercourse with the whites; nevertheless, we found them a very pleasant people. Indeed, we have thus far found no reason to say with Silva Porto, of Ovimbundu: 'The best of them are incorrigible.'

"If we can obtain the king's permission, we hope to start for Bihé to build in perhaps a month or six weeks, but cannot know with any certainty. We are now making window-sashes for our proposed house. When these are completed, we shall go to Kwikwi for permission to leave at once, so that we may be well housed before the end of the dry season."

THE NEW KING.

We add a few incidents from the account of the same trip by Mr. Sanders:—

"We liked the new king. He has taken the name of Jambayanina. When sober, he is a dignified man. He can use a very few Portuguese words, as can many blacks who trade continually, and can write his name, but nothing more. We told him why we had come: that it was to bring them the knowledge of God. He seemed unimpressed with the importance of this, yet considered us desirable people, and said we might travel around and choose a location. In the end, he limited the scope of our explorations, by naming the places that we might visit.

“ We saw one thing which was not very pleasant to think of. A skull was exposed at the main gate of the *ombala*, on a stake. Goncalves declared that, about three months before, a slave was killed in connection with the ceremony of making Jambayamina king. He said that both the king and headmen eat of the flesh of a human victim. This is said to be the case by most travelers. How true it is we cannot certainly tell. We did not inquire of the natives. Such inquiries, carried on in our imperfect knowledge of the language, seem to produce an undesirable impression on the minds of the natives. Just why it is so, I do not see.”

THREE PROMISING CHARACTERS.

“ At one place, about twelve or fifteen miles from Komondongo, we found a Portuguese convict, the only white man in Bihé, besides Porto, of whom we know. He is poor and lives with the natives as one of them, though he still dresses like a white. We stopped over night, and the people were about as well behaved as any we met. One of the young men speaks Portuguese very well, learned from this man, Francisco. I talked to these two and Goncalves, our guide, a long time that evening, while Brother Fay lay on his bed and prayed for a blessing on it. Since the three understood both Umbundu and Portuguese, I could talk either or a mixture of both. I was enabled to speak to them much more plainly than I have been able to speak to others, and we both felt that these three are as promising persons to work for as any we met. The convict has been there twelve years and has seen hardship all his days. He seems prepared by circumstances to welcome the gospel. His quiet and meek behavior, and the impress of suffering that was on him, caused our hearts to go out towards him. He was the most attentive and earnest listener, though the young black also listened earnestly. If we can get hold of him, and teach him to read and write, he will be able to read the Bible in Portuguese and so learn the truth much sooner and more fully than if he has to wait for our translations.”

[See also, in the Young People's Department, a letter giving an account of a Christmas celebration at Bailunda, with illustrations.]

Zulu Mission.

GREAT JOY AT UMZUMBI. — TEMPERANCE REFORMS.

MR. BRIDGMAN, on January 15, writes :

“ Our work at Umzumbi has never been so encouraging as during the past six months. Those for whom we have worked, prayed, mourned, day and night, for years, are now rejoicing our hearts. It is a pleasure to inform you that, as a result of this awakened interest, some eighteen, old and young, are giving promise that they have found ‘ the path of life.’ Of course, it is too early to say much about it yet, for African converts need *time* and *trials* to test their sincerity. So that, while we rejoice, and wish you to rejoice with us, yet our joy is a subdued, chastened joy, lest, a year hence, we have occasion to say with Paul to the Galatians, ‘ Ye did run well; who did hinder you?’ But, with almost greater joy, I have to present to you, at the beginning of this new year, ‘ a church emancipated from its beer-pots.’

“ I cannot give you the history of that conflict with this scourge of our churches; but, if ever Mrs. Bridgman lives to give you an account of it, it will, in the history of reforms, be an Iliad far surpassing, in moral heroism, any struggle that centred round ancient Troy. It is enough now to say, ‘ Glory to God’ that the *last man* in the Umzumbi church, who through thick and thin clung to his beer-pots, came out during this Week of Prayer, smashed the pots, and pinned on to his coat ‘ the blue ribbon.’

“ Mrs. Bridgman has a ‘ Blue-Ribbon Army’ of nearly one hundred and twenty-five members. The religious interest has ‘ kept step’ almost exactly with the progress in moral reform. At any rate, it has seemed as if, as fast as the church members took up these stumbling-blocks out of the way, just so fast and so far has the religious interest deepened.”

Umzila Mission.

FROM INHAMBANE.

LETTERS have been received month by month from Mr. Wilcox, who has now been at Inhambane since July, 1883.

There has been little to report from these letters, except the good health of Mr. Wilcox and his family, and his hopefulness in regard to the work, when he shall have obtained a sufficient knowledge of the language to converse with the people. He has been living at Cocha, a high point of land, across the bay, north of Inhambane town. He is now proposing to remove to another elevated site, easy of access from Inhambane, and in the midst of a somewhat populous region. Mr. Wilcox lives in a house formerly occupied by a Portuguese trader, and he often speaks in his letters of the beautiful outlook over sea and land. They have been constantly favored with fresh breezes from the Indian Ocean. In a letter, dated December 26, Mr. Wilcox says:—

“As for the needs of this field, I never think of them without wishing that I had the gift of eloquence and could address the Prudential Committee and the Secretaries of the Board in a two hours' speech; but, though I had the tongue of an orator, I could not make you realize the real importance of this field. I believe I am stating but the simple fact when I say, that this is the most important field of the American Board in Africa. Take your map and mark the distance from Zululand to the Zambezi, about a thousand miles, and there is not a single Christian missionary; for we can hardly give the name of missionary to the two or three priests who never learned the language of the people, and never teach them the word of the gospel. All this country is densely populated, and capable of sustaining a much greater population than the present, while Inhambane is in about the centre of this great field.”

Mr. Wilcox speaks of the report that Umzila had removed from Umoyamuhle and taken up his residence near the Sabia River, a more salubrious location than his

former abode. It is his opinion that Inhambane should be occupied first, and that from that point, at a later date, efforts should be made to reach the interior. Though the coast is not considered as healthful as the interior, yet Mr. Wilcox believes that favorable sites can be found, that he has found one already, and that the whole region will never be any more healthy until Christianity and civilization have come in to improve the conditions. It is expected that the missionary force at Inhambane will be increased by the autumn, and that our intrepid brother will not be long left alone at this point.

European Turkey Mission.

KOSTENETS. — A WEDDING AND A PRAYER-MEETING.

MR. LOCKE, of Samokov, writing January 12, says:—

“Fifteen years ago last October, in company with Rev. C. F. Morse, I made my first tour. The second night we spent in Kostenets, a village of a hundred houses, five hours' distant from Samokov, and just over the boundary line between Bulgaria and Roumelia. It lies an hour off the main road, so that, while I have passed by it many times, I have been there but three times since my first visit.

“Last Tuesday, Mr. House being prevented by sickness in his family, I went over in his stead to this village to officiate at the marriage of our helper with the eldest and orphan daughter of a farmer, a late resident of the village. She is a member of the church, as were her parents before her. A great crowd had assembled to witness the ceremony. Application had been made by some of our friends to the overseers for the use of the village schoolhouse, but it was refused. Not half of those who desired could gain entrance to the room where the wedding ceremony was performed. Before the knot was tied, occasion was taken to speak of the duties of husbands and wives. After the ceremony, we gathered at the

house of the bride, and were treated to sweetmeats and coffee. Some of the leading men in the village came to offer their congratulations to the happy couple.

"In the evening we attended the meeting which is held each evening during this week of prayer. On entering we found the room almost full, perhaps fifty persons being present, — men, women, and children, — the leader, one of the brethren, in his place. The topic was 'Confession of sin.' The story of the Prodigal Son was read, a few pertinent remarks were made, and the meeting was then thrown open for others to carry on. I made a few remarks, and the meeting went right along. Prayer was offered by two or three brethren; by two sisters parts of hymns were mentioned and sung. So ready were they to take part that I saw the helper start more than once before he could get an opportunity to make a few remarks.

"As we came away the next day I could not but contrast this, my fourth visit, with my first. Then there were no Protestants in the village; only the father of the new-made bride came and bought a copy of the New Testament. Now there are thirteen brethren and sisters in the village; more than half the salary of their helper is paid by them; a site for a church, in a fine locality, has been bought and paid for; and so the work is going on. They are helping themselves, blessing others, and are blessed."

CHRISTMAS AT MONASTIR. — AWAKENING.

Miss Crawford, in a letter of January 17, gives the following interesting particulars of the work at Monastir. She says:—

"We had a pine-tree for our fifteen boarding pupils on Christmas eve. They had been, for some time, committing to memory all the promises of the coming Messiah, from Genesis to the Revelation. Then the girls entered one by one the dark classroom where the tree was placed, each repeating a promise, and lighting a candle in the tree till we had quite an illumination. The presents were some simple little things like workbags, pen-wipers, and Christmas cards, which they

immediately wanted to send to their friends. Besides the fifteen boarders we have thirty day scholars.

"Two weeks ago my turn came to lead the woman's meeting in a distant part of the city, there being about thirteen of us (native Protestants, etc.) who thus take part, in order, in holding meetings in different houses to which we are invited. In this particular part of the city we always feel that we are welcome, and the small room is soon filled. That afternoon the earnest attention of the women and girls was really quite encouraging. One woman sat before me and listened with such hungry-looking eyes to the words of Jesus, and showed such comprehension of my language by her responses, that her face has been an inspiration ever since. The dirty, unwholesome streets were quite transfigured to me, because these women could comprehend the message to them through me. I said at once that my summer vacation should find me there and in the other parts of the city two or three days in a week.

"Last Wednesday one of the brethren told us of a teacher, in some city in Macedonia, who had been reading in the Bible, and, becoming tired of the endless repetitions of their service, began to omit the 'Have mercy, Have mercy, Lord, Have mercy,' etc. Upon noticing that he ceased to repeat in the orthodox way, they gathered the chief men together to take it into consideration, thinking to expel him as a schismatic. When he entered, he immediately began to repeat, 'Good morning, good morning, good morning,' until the great men began to cry out, 'Stop, stop, are you wild?' 'But,' said he, 'if *you* tire of hearing *me* repeat one thing in this way, what do you think about God who understands so much more readily, when you are saying, "Lord, have mercy, Lord, have mercy"?' The waiting assembly were speechless, and allowed him to go on in his work. What results may come from it we cannot yet see, but all over Macedonia the priests are held in just such contempt by those upon whose inquiring minds a little light has dawned."

Western Turkey Mission.

ORDINATION AT KAPOO KAYA.

MR. RIGGS, of Marsovan, on account of his duties in connection with the Theological Seminary, is compelled to do his touring in the winter. He has recently made such a tour on the Black Sea coast, going down in a "springless Tartar wagon," thumping over the rough frozen ground as though "the wheels had lost their tires and felloes, and jumped along on the ends of the spokes." After visiting and preaching at a number of other places, finally, one Friday, in company with the preachers of Samsoun and Charshamba, he proceeded up the mountain to Kapoo Kaya to assist in the ordination and installation of a pastor over the church in that place. The journey was one of considerable difficulty, through the mud and up the steep ascent, but was accomplished without serious accident. The next day was spent in preparation, special messengers being sent out to notify the people, so widely scattered in their mountain homes. Of what followed Mr. Riggs gives the following graphic account:—

"The night which followed was such as those only can imagine who have experienced a big storm on the mountains. The wind seemed to shake the very rocks, and roared down the valley like the angry waves of the ocean. It grew rapidly colder, and the rain soon turned to snow. Fortunately we had plenty of beech wood, and our fire blazed and crackled all night to counteract the wind, which found its way in at a thousand yawning cracks. By morning, the wind abated a little, but the snow continued and traveling became difficult. As the time for the services approached, we began to feel anxious, and finally sent a messenger to the church, some half a mile distant, to ascertain whether it would be possible to hold a service there. After a while we sent another to find the first messenger, and then a third to look for the second! At last, toward noon, they returned with word that the floor of the chapel was covered with snow five inches deep; and the storm

was still raging fiercely. With them, however, came some of the congregation, and we ultimately resolved to hold our services in the large room (some twenty or twenty-five feet square) of the pastor's house, where we were staying. Had the weather been favorable, doubtless some five hundred people would have assembled in the large meeting-house; but, as it was, only about a hundred dared to brave the storm. These gathered in the large room, around the beech-wood fire, which blazed in the centre of the room, while the smoke, so much of it as failed to find lodgment in our eyes, worked its way out through a hole in the middle of the shingle roof.

"Under these circumstances, at a little after noon, we began the solemn services of the day, and at that moment in came the Herek preacher, who had spent much of the forenoon in working his way up the mountain a couple of miles from the place where he had spent the night. Despite the weird circumstances, the services were interesting and solemn. Rev. Jeremiah Abajian, preacher in Charshamba, opened the exercises with reading and prayer and singing. Then, after a few introductory remarks, the pastor-elect was called upon to answer a few pertinent questions in regard to the office he was about to assume, and the congregation signified their acceptance of him as their pastor. He was then solemnly set apart by prayer to the sacred office and received the right hand of fellowship, which was accompanied by a brief address. These portions of the service of course fell to me, but under the circumstances I thought it was right that my companions should take part also, as they were preachers of long experience and high standing, though not yet actually ordained. Accordingly the charge to the pastor was delivered by Rev. Manoog Suvajian, preacher in Herek, and the charge to the people by Rev. Simeon H. Babasinian, preacher in Samsoun. Without any intermission, we proceeded to what was originally planned to be a second service, and celebrated the Lord's supper, in which the new pastor took part very acceptably.

“After the service there was much hand-shaking, and the bronzed faces of the hardy farmers, and their not less hardy wives, beamed with pleasure. But they soon had to scatter to plow their way through the deep drifts to their distant homes. It was one of the marked days in my experience, and I pray that its results may be only for good.”

THE PERSECUTION AT TREBIZOND. —
GOOD EFFECTS.

Dr. Parmelee writes: —

“Last spring I spoke of a great commotion in the Trebizond work, owing to violent persecution. The fact that two or three Greeks had espoused the evangelical cause so exasperated many in the communion of the Greek Church that they resolved to stamp out the innovation, even if blood must be shed to accomplish it. But the vigorous course taken by the government authorities has resulted in suppressing all open acts of persecution, and our friends now fully enjoy their religious privileges, being only subjected to such annoyances as are common in the opening of a new work.

“Although the excitement has died away, and throngs have ceased to crowd our chapel, the commotion has not been without its good effects. A preacher has been secured, whose attention would hardly otherwise have been turned this way. A better state of Christian feeling prevails in the evangelical community. Some, who before remained away from services, are now found regularly in their places in the chapel. Our audiences are larger than before the excitement, and are increasing by a slow and healthy growth. The brethren are subscribing liberally for the support of their community expenses, and are devising plans for the work during the coming year. I am sure all will agree that the indications are hopeful, and it only needs the presence of the Holy Spirit with power in order to secure a harvest of souls. And let me beg all who read this to pray especially for Trebizond, that the new year may usher in a new era of spiritual life and power.”

Eastern Turkey Mission.

ERZROOM.

MR. ROBERT CHAMBERS writes, February 12, of affairs at Erzroom: —

“The progress of the work in this city is quite gratifying. The chapel is crowded every Sabbath. The Week of Prayer has come and gone, leaving us more hopeful and grateful than ever before. There were two and sometimes three meetings held each day, and three extra meetings during the following week. At each meeting the church was filled, sometimes crowded, with an average attendance of over two hundred. Two of the principal speakers at the meetings were new recruits from Gregorianism; one of them a very promising young man, who was dismissed from his position as teacher in the Gregorian school on account of his pronounced evangelicalism, and is now studying with a view to a college course at Harpoot; the other, a laborer, an earnest spiritual man, whose house, on New Year's eve, was mobbed and the windows broken, as a warning to those whose hearts may prompt them to leave all and follow Christ.

“The state of the country is worse and worse. The oldest Protestant in Erzroom, a skilled workman and contractor, the builder of our High School building, is begging his bread this winter. One of the members of his household, a young woman, just now in Miss Van Duzee's employ, when asked if she could light a fire, answered, ‘O, yes, I know how to do that. We used to have a fire in our house, but we have none now. We have no wood.’ The richest man in the Protestant community excused the worn condition of his overcoat the other day by saying, ‘I can't afford a new one this year.’ Every one has the same story: ‘We are growing poorer year by year.’ Our evangelical work, however, is steadily and surely gaining ground.

“The schools are more than holding their own. In 1878, as far as I can find out, the income from tuition fees was nothing; in 1879, it was \$44; in 1880, \$80; in 1881, \$167; in 1882, \$165. Dur-

ing that year the influence of the new Gregorian Arachnort, who succeeded the retiring bishop, and was an enthusiast in educational matters, succeeded in withdrawing nearly all the Gregorian pupils from our schools. In 1883, the tuition fees amounted to \$208. There are also other signs that our schools are growing in popularity."

Maratha Mission.

THE SHINGAWE CHURCH. — SELF-SUPPORT.

DR. FAIRBANK, writing, January 18, of affairs in the Wadale Station, says:—

"Twelve men and twelve women have been added to the membership of the Shingawe church since the beginning of 1884. They belong to Zawkhèdè and vicinity. Two of them had been baptized in childhood. The rest, together with twenty children, I baptized on the thirteenth instant. Several of the women were the wives of men who were received into the church two years ago. It was a most interesting occasion. The schoolhouse being far too small for the audience, the afternoon meeting, with its baptisms and communion session, was held under the shade of a banyan-tree, one of nature's own temples. Indeed, we have no room at Shingawe large enough for the audiences, and five marriages which I have had there have been solemnized under the shade of a margosá-tree. Why not *under the margosá* as well as "under the mistle-toe"?

"In the last hot season, after good winter crops had been garnered and threshed, we made an earnest effort to secure subscriptions from *all* the church members, and from the children, for 'the sustentation fund' of the Union, which has undertaken the support of the pastors. In two at least of these churches, *all*—old and young—gave something, and several gave a full tenth of their income. The meetings held at that time were unusually interesting and profitable. A good many, who had not given before specifically for the support of the pastorate, then made a beginning of giving for that purpose.

But, on account of the very poor crops, it will be hard for farmers this year to give much for any such object. Several Christian farmers will have so little to harvest, that they are at their wits' end to know what to do. They borrowed and spent what are here regarded as large sums in planting fields of cotton and weeding them by hand. They did this without a fear that the out-turn might not suffice to pay their expenses. But the rain spoiled the cotton, and the crop is only ten or twenty per cent. of what they had confidently expected. Now they are unable to pay the money-lenders, or to obtain farther loans which would enable them to plow and prepare for sowing again in June and July."

A TOURING CATECHIST.

Mr. Bruce, of Satara, in the latest annual report from this district, writes:—

"I have long felt the need of having a *touring catechist* in the large Satara district, who would not only visit the villages within certain prescribed limits, but whom I could send in any direction to a distance of from thirty to fifty miles, as circumstances might demand at the time. I am happy to say that early in the last year a kind Providence provided both a suitable man for the work, and also the funds necessary for his employment. Lieutenant-Colonel G. A. Jacob, superintendent of Army Schools, during his visit to Satara, in February, kindly offered to assume the entire expense of such a touring catechist. Mr. Dhondiba Luximon, a member of the Satara church, seemed to possess some special qualifications for this kind of labor, and, with Colonel Jacob's approval, was appointed to the work. During the ten months since, he has been laborious and faithful, and has given great satisfaction. He spends from fifteen to twenty-four days each month in touring, sometimes going to villages fifty miles or more away, and generally preaching in from thirty to fifty different villages each month. In April, he went through the Koina valley, and visited seventy-five villages. His audiences have numbered, in the aggregate, more

than fifteen thousand persons, and he has reported a number of cases of special interest in the different parts of the district. We feel very hopeful that his work will result in much good."

SPONTANEOUS GROWTH.

"In my last report I mentioned an interesting instance of the seed springing up in out-of-the-way places. The persons then mentioned are still interested in the truth and declare their intention of becoming Christians. What is most noteworthy in regard to them is the fact that through their efforts and instructions a number of other persons have become interested in the truth, and have manifested an earnest desire to learn more of the gospel. In a village twenty miles from the one previously referred to, there is a Brahman school-teacher, who first heard the truth from the Brahman whom I mentioned last year. He, in turn, has interested some others; and, as they expressed a strong desire to have our *kirttan*-band visit them, I made arrangements for our people to go to their village, which is thirty miles away. When they arrived at the village this schoolmaster, and two of the village officers who were his friends, gave them a very hearty reception, with many expressions of thanks for their visit. They treated them with so much kindness and familiarity that during the time they were there they felt as if they were among Christian friends. They provided them with fuel, oil, and other things which were needed, and would not consent to take any pay. They stopped there three days and gave three *kirttans*, which were all attended by large and attentive audiences."

TOURING IN THE BHUINJ DISTRICT.

"Our brethren at Wai have been enthusiastic in their preaching and touring during the year. According to their reports five men in the Bhuinj district have preached to eighteen hundred and ninety-six audiences, numbering in the aggregate forty-four thousand, three hundred and sixty-nine persons. During the last two months they have taken a small tent and made some extended tours.

They went first to the eastward of Bhuinj where they had never been before, and found large audiences of people who listened attentively to their message. Sometimes the people would come to their tent and ask for more preaching and singing. Mr. Hariba, in his report, says: 'In short, we are greatly rejoiced on account of the work. It was so cold there among the mountains that it seemed, at night, as if we were plunged into cold water. The cold made my teeth ache and my gums swell, but still we rejoiced to see the work go on. In one village the Mahars were so much interested that they said, "We will all become Christians in a body; for if half of us should become Christians the other half would call us names." This, so far as I know, is the first time that this idea has found expression in the form of a *definite resolution*, in the Satara district, and although, in this particular case, nothing may come of it, yet we believe that the time is not far distant when, in many places, the people will come over, *in a body*, and accept the gospel of Jesus Christ.'

"The acting pastor of the Bhuinj church reports the case of an old *birud* (bamboo-worker) who was very much interested in listening to the truth. He would often call the Christians to come to him and tell him about 'the excellent teacher,' and when they went to his house he would call to his neighbors and say, 'Come, now, let us lay aside our work and listen.' This old man had a good deal of knowledge of Christ and of the Christian religion, and when the death-angel came to him he begged his people to call the Christians, saying, 'Let me hear a few more words from their mouths.' But the friends would not comply with his request, and the old man died without any Christian friend to instruct or comfort him as he passed through the dark valley."

Madura Mission.

GRATIFYING PROGRESS.

In his report for the year, Mr. Noyes, of Periakulam, speaking of the progress at

that station during the thirty years since he took charge, says:—

“The number of congregations has increased from twelve to thirty-eight; the membership, from seven hundred and eighty-five to twenty-six hundred and fifty; the communicants, from forty-seven to five hundred and sixty; the native assistants, most of whom have come from our own congregations, from thirteen to fifty-four; the village schools, from four with forty-five pupils to twenty-seven with six hundred and three pupils; the village-school fees, from nothing to \$63, and the benevolent contributions, from \$21 to \$609. But these figures do not indicate the full amount of progress made in these years. In 1854, the only church was at the station centre, with forty-seven members scattered over the whole field, and that under the care of the missionary. Now we have seven village churches, containing five hundred and sixty members, with four native pastors mostly supported by their own churches. None of them receive aid from the mission. In 1854, there was not one helper who had received a seminary education, and only one of the helpers' wives could read. The people were proportionately ignorant; but there has been a great change in this respect. In 1854, I found comparatively few of the members able to answer the simple questions in our primary catechism, or repeat the Lord's Prayer, and fewer still could repeat the Ten Commandments; but now, even women unable to read can repeat whole chapters of the Bible, and not a few are quite intelligent on religious subjects. Where not a man, much less a woman, could sing or pray in public, a majority of the people take an active part in these and other exercises of religious worship.

“During the past year, while we notice a slight falling off in members of congregations, in additions to the church the gain has been more than ten times greater than in 1882, raising the percentage of church members in the congregations from nineteen to twenty-one per cent. The Sabbath attendance has also increased two per cent., school fees fifty per cent., and con-

tributions for self-support and benevolence about sixty-seven per cent.”

WORK OF THE NATIVE PASTORS.

“The four native pastors have been much encouraged in their work. Besides their ordinary pastoral duties, they have, in connection with the catechists in their several districts, conducted six itineracies, in which they have preached the gospel to over twenty-six hundred people, in over three hundred towns and villages, and have circulated about twenty-five hundred tracts and portions of the Scriptures.

“Pastor William reports that four new families from Romanism and heathenism have joined his congregation during the year. The head of one of them was a prominent man in the Romish Church, and a violent opposer of Protestant Christianity. He was converted by reading the New Testament, which the pastor gave him. Having renounced Romanism, he is now a zealous advocate of the truth as it is in Jesus, and one of our most regular and active members. Seven persons have been added to this church on confession. One of them is a man sixty-two years of age, of respectable caste, who came out from heathenism and joined the congregation in the latter part of last year. At the time of his baptism, on the seventh of October last, hundreds of his relatives and caste people crowded into the church to witness the ceremony, and we hope that many of them will follow his example.

“Pastor Seymour reports that he has reason to praise God for the changes wrought among his people during the past year. Some who were very irregular have been faithful in the performance of religious duties; some who have neglected the prayer-meetings have seemed to take great pleasure in attending them, and have set up family altars in their own houses. Even Sabbath-breakers have become regular attendants on the Sabbath worship, and observe the day in a Christian manner. A few have suffered great afflictions and been oppressed by their heathen masters; but have continued steadfast and faithful, not being ashamed to preach Christ to

their neighbors. He has admitted twenty to the church on confession of faith, who have proved themselves true witnesses for Christ, suffering persecution for his sake.

“Pastor Isaac reports several interesting meetings held at Kambam, when the people from all the surrounding congregations came together, making audiences of from five to six hundred. He has been much blessed in his work. Twelve have been received to the church on confession of faith, and eight suspended members have been restored. Ten new families, including forty souls, have been admitted into his congregation from heathenism, so that, at present, he has under his pastoral charge ten hundred and fifteen souls, of whom two hundred are communicants.

“Pastor Nallatamby reports five families, including twenty-five souls, as having renounced heathenism and embraced Christianity, all of respectable castes. Prayer-meetings and singing-meetings are held regularly among the people, and the Scriptures are taught to all the members. The more educated among the men, and some of the women, are accustomed to pray in public. Two of the church members are earnestly preaching the gospel to the heathen. Thirteen have been admitted to the church on confession during the year.”

Western Mexico Mission.

A NOTABLE SABBATH.

MR. HOWLAND, of Guadalajara, in a recent letter gives an account of a very interesting communion Sabbath, February 3, when fourteen persons were organized into a church at Guadalajara. It will be remembered that a new church of eighteen members was organized, December 16, at Tlajamalco, twenty miles to the southwest. (See *Herald* of February.) Mr. Howland says:—

“The service in the morning was much as usual, with the exception that a part of it was devoted to reading and explaining the creed and covenant. The room had been previously trimmed very neatly with cedar, Florida moss, and flowers, and was

really very attractive. In the evening every seat was filled. There were also many in the patio and around the doors, and many went away because of the lack of room. There were at least two hundred present during the entire service. The pleasantest feature of the large attendance was the presence of many who are not accustomed to attend service anywhere, including several students and soldiers.

“We had an opening anthem, followed by a sermon by Mr. Crawford. Then came the reception of the new members. We were all much touched with their seriousness and their evident realization of the solemnity of the occasion. It is the universal testimony that, with converts from Catholicism, the great lack is *heart* experience. Consequently, we have labored and prayed with especial reference to this end. We rejoiced to feel that we had with us the evident presence of the Holy Spirit. Just before the communion, I baptized the little child of the Crawfords. At the communion I broke the bread and spoke a few words, and Mr. Watkins followed with the distribution of the wine, speaking very pleasantly. I think that on many accounts we have reason to be encouraged. Now we have a church, publicly recognized, and we are becoming better known. Moreover, some of our new members are already beginning to exert themselves to bring in others. And, although the present wave of success may recede, I am sure that we are past the worst.”

INTERESTED STUDENTS.

“I think we have mentioned that quite a number of students have been coming to our meetings very regularly. Several still continue, who, a few days since, expressed a wish to come and learn what Protestantism is. To-day three came for this purpose. I am not yet quite sure as to their real purpose; but they are very gentlemanly, and show no disposition to try to trip or involve us while discussing. Of course nothing is to be expected from mere discussion; but, possibly, by arguing with them pleasantly and frankly, and by always bringing them back to the central

truth of Christ and him crucified, as the one essential matter, we may help them, and perhaps lodge some good seed in their hearts. Meanwhile, the discussions are very valuable to us, giving us an opportunity to study the attitude of the educated element and also the policy of the priests toward them."

Concerning the same occasion, we add the following from a letter by Mr. Crawford:—

"The church we have waited for so long is now upon its feet. It was organized yesterday. The other churches were invited and came. The organization and communion were both at night, as it seems more convenient in view of the circumstances of the people.

"It was a good meeting, and people seemed impressed. A young man, well dressed, and a student in the Liberal College for young men, met me in the post-office yesterday, asked about the meeting and what it meant, and remarked that it was very solemn. He with others of his class have been in attendance upon our meetings, and have expressed a very decided interest.

"Among those who came up from Tlajamalco, twenty miles, was an old lady of over seventy years. She came part of the way on foot, and the rest by donkey. The other women came in the same way. They were much pleased and profited. Next morning they all came in to bid us good-by. As they sat in the corridor together, there were representatives of four generations, the aged great-grandmother and son, the granddaughter and great-granddaughter, all in good health and happy."

Northern Mexico Mission.

AFFAIRS AT PARRAL. — A DEVOTED PREACHER.

MR. EATON, of Chihuahua, in a recent letter says:—

"My late tour of thirteen days to Parral (distant about one hundred and fifty miles by rail and sixty by stage)

was full of encouragement. The native preacher, Francisco Padierna, has been in this state only since last July; yet he has established a Sabbath-school and preaching service in a retired private house in Parral, obtained twenty-nine subscribers to the monthly illustrated *Christian Advocate*, published in Mexico City, won the affection and esteem of many with whom I conversed, and made some trips into outlying districts, distributing tracts. In Durango, where he began Protestant services, he was offered help from the Presbyterian Board, but preferred, like Paul, to preach the gospel at his own charges, supporting himself at his trade of sewing shoes. In Parral, he is cut off from this, because in that stony region nearly all wear pegged shoes. He has, however, been gaining a precarious living by making *dulces* (sweetmeats). When laid aside last autumn by rheumatism, he received some help from the native Protestants, and his wife went out to earn money. On Sundays the people gathered about his bed to receive his instructions.

"He gave me a list of twenty-three names of believers, adults who meet as Protestants, not all of whom, however, are probably converted persons. Aside from Padierna, the nucleus of this good work seems to be the Christian families of two brothers who came to Parral from further south, where they received the faith from a 'proselyte' of his.

"Having to send home for more Bibles, etc., by express, I also sent for two suits of warm underclothing and gave them to my poor brother, who was visibly shivering with the cold, being clothed only in the thin white garments of a more southern latitude.

"I was delighted with his intelligent methods of teaching and preaching, and especially with his winning and effective manner in expounding the Word and praying, in house-to-house visitation. He thinks that he may be able, with the help of his wife, to give himself wholly to the gospel work, if aided to the extent of fifteen dollars monthly in paper money, — about equal to twelve dollars in gold.

This is not enough to buy the bare *food* of the Mexican couple, who are living in my house; but I thought it better to begin with his own self-sacrificing figures.

“On the Tuesday afternoon before my departure I administered the sacrament of the Lord’s Supper to a dear old man of ninety-four years, patriarch of the two Christian families, who knows that death may come at any time, and who greatly desired to receive on earth the emblems

of the Saviour’s broken body and shed blood. It was very affecting to see him sitting close up to the table, that he might hear as much as possible, and trying to grasp, as fully as he might, the significance of the simple rite. His little grandson also, eight years of age, is thought to be a Christian; knows a child’s catechism and most of the Westminster Shorter Catechism.”

Gleanings from Letters.

Elijah Robbins, Amanzimtote, Zulu Mission.—Our schools closed a few days since. The past term has been a very favorable one. A good spirit has prevailed among the boys of the Normal School; several have been inquiring after the good way, and a general disposition to do right has been manifested. The Theological School has also been prosperous. Ten have been in attendance regularly, all earnest, devoted men. At our last communion fifteen were admitted to church fellowship, and we hope others will unite with us at our next communion. There is a decided waking up of the church in respect to heathen customs, especially beer-drinking.

William H. Gulick, San Sebastian, Spain.—In this boarding-school there are now twenty-three scholars, of whom fifteen pay more or less toward the expense of their board and tuition. The scholarships are used in helping thirteen of the pupils. We have opened this year a day-school, which will serve as a training-school for those preparing to be teachers. Last Sunday the rooms dedicated to chapel use were full to overflowing, there being present some sixty-three persons in all. This congregation is fluctuating, but increasing, and we know that, while our presence and work attract attention and occasion no little comment in the city, there is a growing sentiment in our favor, which we hope will some day express itself in a permanent congregation.

Albert W. Clark, Prague, Austrian Mission.—Last Sunday (March 2), I received two more to our church, making nine since January first; others are waiting to be received in May.

Miss Laura B. Chamberlain, Sivas, Western Turkey.—In the Armenian church there seems to be quite an awakening among the young men. They have separated themselves almost entirely from the old church, and have prayer-meetings every night and morning in different parts of the city, and they pray as we do. Their leader often comes to see me, and he said this evening that so many were anxious to pray that he could hardly find time to speak. I am very glad for this work, and hope it will do much to break down the power of the priesthood.

Edward S. Hume, Bombay, Maratha Mission.—Never, since we came to India, has there been so much to encourage us and so many calls for work on every side. Do send us two good ladies without delay. It seems as if we could not wait for them to come out. We expect to receive five interesting young people to the church here next Sabbath. If Mr. Abbott and I can find time for the work, we hope to have another congregation and the nucleus of another church in a suburb of the city very soon.

F. M. Price, Tai-yuen-fu, Shanse Mission.—If ever I was enthusiastic over missionary work in Shanse, I am doubly so now.

We are grateful indeed to our kind Heavenly Father who has preserved us from danger, given us heart and strength for the journey, and brought us safely to our field of labor. As the awful mystery of heathenism bears heavily upon us, and as our eyes

behold its dreadful fruits, we are glad to cast the burden upon God, and bend ourselves with redoubled energy to the work so long neglected by our churches, yet so sadly needed.

Notes from the Wide Field.

SOUTH SEAS.

SAMOAN GROUP.—The Rev. George Turner gives, in the *London Chronicle*, an account of the remarkable work accomplished by the London Missionary Society in this group of Central Polynesia, consisting of ten high volcanic islands. The native population is now 35,000, a slight increase within the past forty years. When the French navigator, La Perouse, in 1787, sailed away from this group, twelve of his men having just been killed, he said: "I willingly abandon to others the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours, and the relations of our misfortunes, suffice to show their atrocious manners and their arts, as well as the productions of one of the finest countries in the universe." Forty-three years later, in 1830, Christian missions entered this unpromising field. Heathenism is now a thing of the past. Of the population, 27,000 are under the care of the London Society (5,000 being church members), and the rest are either Wesleyans or Roman Catholics; more than 8,000 are in the schools. The London Society has a staff of seven European missionaries, aided by upwards of two hundred ordained village pastors, who have all passed through a four years' course of study. These pastors are entirely supported by the people among whom they labor. In the Malua Institution for the training of a native Christian agency, there have been 1,750 enrolled students, 600 of them young women. Self-support has been secured by keeping up the fishing and agricultural habits of the students for an hour or two daily. From the institution, missionaries have gone into several of the island groups of the South Seas.

The Scriptures of the Old and New Testaments were printed as early as 1863. Already 23,000 copies have been sold, and the British and Foreign Bible Society has been reimbursed to the entire amount of the cost. This elevation of the people from a savage to a civilized life has created a call for articles of commerce, and the Samoans now pass into the stores of the merchants, annually, from a quarter to a half million dollars' worth of native produce. For the past twenty years, not less than \$6,000 a year have been contributed by the islanders to the funds of the London Missionary Society. Let it be remembered that commerce turned away from these islands as a hopeless field; but since Christians, from higher interests than those of trade, entered the region, these mighty transformations have occurred. It is the gospel which saves men and blesses the world.

MADAGASCAR.

A MEETING was held in Imerina on the morning of January 17, at which representatives from many churches connected with the London Missionary Society were present. At this meeting Ravoninahitrinarivo (who, in addition to his ponderous name, is always spoken of in Madagascar as the possessor of "Sixteen Honors," and who was the first ambassador in the recent embassy which visited Europe and America) was present, and gave an address in the presence of two thousand persons, who listened with breathless attention while he gave an account of his visit to Europe and America. His report of the widespread sympathy expressed among Protestants for the Malagasy in their present

trouble was very grateful to his hearers. In describing the welcome given the embassy by the Emperor William of Germany, the ambassador said: "This great emperor asked us whether our queen was a Christian, and when told that she was, he said: 'I am pleased to hear that, for there is a future for a country whose sovereign is a Christian.'" Every item of intelligence recently received from Madagascar goes to show that the Christian religion has a strong hold, not only upon the government, but upon the people.

JAPAN.

THE REV. H. LOOMIS, of Yokohama, agent of the American Bible Society, sends us several interesting incidents illustrating the progress of the work in Japan.

A WORTHY EXAMPLE. — In answer to earnest prayer at the opening of the year, the First Church at Kobe has been greatly blessed. Besides the usual manifestations of the Divine Presence in reviving power, there was a marked reformation in the use of tobacco among the church members. According to the prevailing custom in Japan, most of them were addicted to the weed. The pastor had for some time talked to them about the sinfulness and folly of the habit. Two or three, after a while, agreed to give it up. But now, in this strong movement from above, others followed the good example, gathered their wallets and pipes into a heap, sold them, and gave the proceeds for the spread of the gospel, while some agreed to contribute annually to the missionary work what they had hitherto worse than wasted in smoke.

There were other evidences of the divine power. So manifest was the grace of God in the hearts of those who trusted in him that others were induced to leave all for his sake, and the Christians decided to divide their food and goods among such as were needy. In every way the condition of things at Kobe has greatly improved, and the increase in effort and prayer promises a large addition to all the churches.

LIGHT IN A DARK PLACE. — Last October, a young man named Harasen, an active Christian in Tokio, was arrested for some political offence, was tried, sentenced to three months' imprisonment, and sent handcuffed to the Ishikawe prison. Here he at once commenced Christian work among the prisoners. One who was regarded as a head man among them, and had great influence and special privileges, told Harasen that, after having committed a crime against the laws of the land, he had heard him preach one day in Tokio, became interested, continued to attend his meetings, repented of his evil ways, purchased a copy of the Scriptures, and commenced their study, but meanwhile had been arrested and cast into prison. He now desired further instruction, and Harasen gave him assistance day and night. Others became interested and eager to hear the gospel, and soon Harasen was preaching every night to about three hundred criminals. This devotion secured to him from all great consideration and kindness, without which, being physically a feeble man, he thinks he never would have come out of the prison alive. He says that the thought of God's great goodness and blessing "fills his heart with gratitude and his eyes with tears." In testimony whereof, he now calls his house the "Place of heaven's blessing."

Miscellany.

BIBLIOGRAPHICAL.

Original Map of South Africa, containing all the South African Colonies and native Territories. By the Rev. A. Merensky. 1884. Berlin: Simon Schropp (J. H. Neumann). London: Edward Stanford.

Napoleon Bonaparte, in commenting on army officers, would append to one name

and another the note: "Well acquainted with the map." A similar *nota bene* may be affixed to the names of the better qualified officers, directors, and executives of missionary societies, to say nothing of missionaries themselves. But what shall

be done if there is no adequate map of a given region to be acquainted with? That cannot now be said of South Africa. Mr. Merensky, formerly superintendent of the Berlin Mission in the Transvaal, has supplied a deficiency. His book, *Beiträge zur Kenntniss Süd-Africas*, 1875, indicated his superior qualifications for a work of this kind. His personal acquaintance with South Africa for a period of more than twenty years, together with access to all available sources of information, have enabled him to prepare a map which, for accuracy and completeness, meets every demand that can reasonably be made at the present time. It includes all countries south of the fifteenth parallel, and is in four sheets which, being mounted, give the dimensions of three feet ten inches by three feet one inch. It shows an excellent style of lithography, and, although executed at Berlin, the lettering is in English. As regards territories north of the Transvaal, together with the great valley of the Zambezi, Mr. Merensky has shown discriminating care in availing himself of the results of such travelers as Mauch, Mohr, Baines, and Erskine, as well as of the expedition of Paivas de Andradas. This is not specially a missionary map, but will aid the geographer and the tourist equally with the evangelist.

Teachings of the Twelve Apostles. Recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited, with a translation, introduction, and notes, by Roswell D. Hitchcock and Francis Brown. pp. 37. New York: Charles Scribner's Sons.

This ancient document, recently brought to light, has naturally awakened the deepest interest, not only among scholars, but among all Christians. It is creditable to American enterprise and scholarship that so soon after Archbishop Bryennios gave to the world his valuable discovery, it has been presented to English readers in several independent translations. The document throws light upon the observances of the early church, though there is little which can be considered new in its teachings. Its tone is ethical and practical, rather than doctrinal, and its chief value

would seem to be in the corroboration it gives to what has hitherto been believed in the Christian Church concerning the faith and practice of the Christians in the post-apostolic age.

Japan: Travels and Researches undertaken at the cost of the Prussian Government. By J. J. Rein, Professor of Geography in Marburg. Translated from the German. With twenty illustrations and two maps. 8 vo. pp. 543. A. C. Armstrong & Son: New York. 1884.

This is a valuable work, prepared by a competent and careful scholar, based on personal observation during a residence of two years in Japan, and in extensive journeys through the principal islands, during the years 1874 and 1875. The volume is worthy of the government by whose instance and at whose cost it was undertaken. We have here a clear, scientific statement of whatever we may wish to know of the physical geography and natural history of Japan; an historical sketch of the Japanese people, derived from a study of the best authorities, in which we notice that justice is done to the expedition of Commodore Perry, with a somewhat more discriminating view of the motives influencing the Daimios in the restoration of the Mikado's government, than has hitherto been given; together with interesting chapters on the native character and habits of the people, and the topography of the country.

Twenty pages only are given to the religions of Japan, but these are evidently the result of much careful thought, and are the more valuable as the expression of the views of one outside of the circle of missionary effort. We have nowhere seen so clear a statement of Shintoism, or Kami-worship, or of Buddhism in its practical results. The conclusion of the author is one we may all accept: "Christianity is alone adapted to give complete satisfaction to the deep religious yearning which still exhibits itself upon various occasions among the better part, the heart of the people, and to be their faithful guiding star in their spiritual awakening."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who go from Christian to non-Christian lands, whether as travelers or to engage in business pursuits, that they may not misrepresent the Christian faith, and that in their words and actions they may be what they are looked upon as being,—men moulded under the influences of the gospel of Christ. (See page 168.)

MARRIAGES.

December 24, 1883. At Foochow, China, Rev. George B. Smyth, of the Methodist Episcopal Mission, to Miss Alice B. Harris, of the Foochow Mission of the A. B. C. F. M.

March 20, 1884. At Prague, Bohemia, Rev. Albert W. Clark to Miss Ruth E. Pirie, daughter of Rev. Mr. Pirie, of the Scotch Mission in Prague.

ARRIVAL AT STATION.

November —. At Tai-yuen-fu, Shanse, Rev. Francis M. Price and wife.

DEATHS.

March 6. In Richmond, Virginia, Mrs. Charlotte C., widow of the Rev. William J. Armstrong, D.D., Corresponding Secretary of the A. B. C. F. M. from 1835 until his death in 1846.

March 21. At Hartford, Conn., Rev. John C. Smith, missionary of the American Board in Jaffna, Ceylon, from 1841 to 1872. His residence for the past twelve years has been in Winchester, N. H., where he filled out the record of a faithful and zealous servant of Christ. Rev. Thomas S. Smith, now of the Ceylon Mission, is his son.

DEPARTURE.

March 28. From Boston, Rev. George A. Dutton, to join the Northern Mexico Mission at Chihuahua.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Trip to Bihe, West Central Africa. (Page 180.)
2. Umzumbi and Inhambane, South Africa. (Pages 182, 183.)
3. A Sabbath at Guadalajara, Western Mexico. (Page 190.)
4. Matters at Parral, Northern Mexico. (Page 191.)
5. The gospel in the Samoan Islands. (Page 193.)
6. Kostenets and Monastir, European Turkey. (Page 183.)
7. The work at Erzroom, Eastern Turkey. (Page 186.)
8. Ordination at Kapoo Kaya, Western Turkey. Persecution at Trebizond. (Pages 185, 186.)
9. Reports from the Maratha Mission, Southern India. (Page 187.)
10. Progress in thirty years at Periakulam. Reports of native pastors. (Page 188, 189.)

Donations Received in March.

MAINE.			Wells, 2d Cong. ch.	16 00—72 00
Cumberland county.			Danville Junction, A friend,	3 00
Portland, Prentiss Loring, 20; Miss M. L. Minott, 1,	21 00			306 58
Woodfords, Cong. ch. and so.	30 00—51 00			
Franklin county.			NEW HAMPSHIRE.	
Farmington, Old South ch.	16 00		Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hancock county.			Chesterfield, Cong. ch. and so., 4.02;	
Deer Isle, 1st Cong. ch.	12 00		Friends of missions., 3.40,	7 42
Lincoln and Sagadahoc counties.			Grafton county.	
Boothbay, Emily D. Thorp,	10 00		Hanover, Cong. ch. at Dartmouth College,	100 00
Penobscot county.			Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bangor, 1st Cong. ch.	21 00		Bedford, Rev. D. H. Colcord, 5;	
Brewer, 1st Cong. ch.	12 00		Charles Sage, 2,	7 00
Brewer Village, Cong. ch. and so.	42 00		Manchester, "J. W. J."	10 00—17 00
Hampden, Cong. ch. and so.	4 38		Merrimac county Aux. Society.	
Oldtown, Cong. ch. and so.	20 00		Chichester, Cong. ch. and so.	3 00
Orono, Cong. ch. and so.	10 60—109 98		Concord, F. A. Fisk,	1 00—4 00
Piscataquis county.			Rockingham county.	
Monson, R. W. Emerson,	5 00		Exeter, Nathaniel Gordon,	50 00
Somerset county.			Hampstead, Miss. A. M. Howard,	5 00
Skowhegan, Cong. ch. and so.	22 60		Hampton, Cong. ch. and so.	7 43
Union Conf. of Churches.			Newmarket, T. H. Wiswall,	10 00
Albany, J. H. Lovejoy,	5 00		North Hampton, Cong. ch. and so.	11 14—83 57
York county.			Sullivan county Aux. Society.	
Elliott, Cong. ch. and so.	16 00		Croydon, Cong. ch. and so.	10 00
So. Berwick, Cong. ch. and so., with other dona., to const. JOHN F. WALKER and Mrs. MARY Z. WALKER, H. M.	40 00			

Meriden, Cong. ch. and so.	4 75	14 75
Short Falls, Susan Dolbeer,		1 00
		227 74
<i>Legacies.</i> — Manchester, Harriet McClery, by George A. Crosby, Adm'r,	112 75	
Tilton, Betsey Philbrick, by F. W. Reeves, Trustee,	525 63	638 38

VERMONT.

Addison county.		
Orwell, Cong. ch. and so.		24 44
Bennington county.		
Peru, Edmund Batchelder,		1 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, T. Fairbanks, special, for evangelistic work in Turkey,	1,000 00	
Chittenden county.		
Milton, P. Herrick,		1 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.		14 00
Lamoille county.		
Wolcott, Cong. ch. and so.		1 50
Orleans county.		
Coventry, A friend,	11 00	
Derby, Mrs. Oren Newcomb,	2 00	
Newport, Cong. ch. and so., 13; Willis Richmond, 10,	23 00	
North Craftsbury, Cong. ch. and so.	10 00	
West Charleston, Cong. ch. and so.	35 00	81 00
Rutland county.		
Castleton, Cong. ch. and so.	52 70	
Clarendon, Mrs. N. J. Smith,	5 00	57 70
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Mrs. D. M. Phelps,		3 00
Windham co. Aux. Soc. H. H. Thompson, Tr.		
Bellows Falls, Cong. ch. and so.	48 12	
Brattleboro', Central Cong. ch., 20.06; "H.", 5,	25 06	
Londonderry, George S. Hobart,	10 00	83 18
Windsor county.		
Ascuteyville, Mr. and Mrs. N. Gage,	10 00	
Springfield, Cong. ch. and so. (of wh. from Mrs. Elvira Parks, to const. MINNIE G. MORGAN, H. M., 100),	349 17	
Weston, Cong. ch. and so.	15 00	374 17
—, A friend,		15 00
		1,655 99

<i>Legacies.</i> — Orwell, Lovisa Root, add'l,	1,000 00	
Rutland, Mrs. Lucy B. Cushing, by James C. Barrett, Ex'r,	100 00	
St. Johnsbury, Luke Spencer, add'l,	50 00	
Weathersfield, Edson Chamberlin, by Charles P. Warren, Ex'r,	500 00	1,650 00
		3,305 99

MASSACHUSETTS.

Barnstable county.		
Truro, 1st Cong. ch.		6 00
Berkshire county.		
Blackinton, Union ch.	35 77	
Hinsdale, Cong. ch. and so.	10 58	
Windsor, Cong. ch. and so.	2 00	48 35
Bristol county.		
Easton, Ev. Cong. ch.		39 00
Brookfield Ass'n. William Hyde, Tr.		
Brookfield, Evan, ch.	100 00	
Spencer, A friend,	50 00	150 00
Essex county.		
Andover, Chapel ch., 516; Free ch., 40.37,		556 37
Essex county, North.		
Amesbury, Cong. ch. and so.	12 56	
Newburyport, Belleville Cong. ch.	224 82	
West Newbury, 1st ch., m. c.	11 57	248 95
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Rockport, Cong. ch. and so.	46 75	

Wenham, Cong. ch. and so.	48 00	94 75
Franklin co. Aux. Society. Albert M. Gleason, Tr.		
Conway, Mrs. Austin Rice,	20 00	
Deerfield, Cong. ch. and so.	16 60	
Shelburne Falls, Cong. ch. and so.	11 50	
South Deerfield, Cong. ch. and so.	13 35	61 45
Hampden co. Aux. Society. Charles Marsh, Tr.		
Chester, Wm. S. Gamwell,	10 00	
Feeding Hills, Cong. ch. and so.	9 50	
Holyoke, 2d Cong. ch.	86 42	
Monson, Cong. ch. and so.	40 46	
Southwick, Cong. ch. and so.	10 00	
Springfield, Memorial ch., 130; Olivet ch., 37.35; E. A. Thompson, 6,	173 35	
Westfield, Miss E. B. Dickinson,	100 00	429 73
Hampshire co. Aux. Society.		
Amherst, North Cong. ch., to const. Mrs. ABBIE S. COOLEY, H. M.	100 00	
Enfield, Edward Smith,	80 00	
Hadley, 1st Cong. ch.	12 65	
Northampton, A. L. Williston, 417.20; A friend, 100,	517 20	
South Amherst, Cong. ch. and so.	7 94	
Westhampton, Cong. ch. and so.	33 22	751 01
Middlesex county.		
Cambridgeport, Pilgrim ch.	14 27	
Framingham, Plymouth ch., "H."	2 00	
Lexington, Hancock ch.	15 00	
Malden, A friend,	1 00	
Somerville, Franklin-st. ch., A member, for High Sch. building, Ahmednagar,	100 00	
West Medford, Cong. ch. and so.	6 02	
West Somerville, Cong. ch. and so.	11 33	149 62
Middlesex Union.		
Shirley Village, Ortho. Cong. ch.	8 00	
Townsend, Cong. ch. and so.	17 65	25 65
Norfolk county.		
Brookline, A friend,	10 00	
Dedham, 1st Cong. ch.	264 50	
East Weymouth, Cong. ch.	30 57	
Quincy, Ev. Cong. ch.	30 25	
South Weymouth, 2d Cong. ch.	50 00	385 32
Old Colony Auxiliary.		
Rochester, 1st Cong. ch.		41 00
Plymouth county.		
Campello, Cong. ch. and so., 156.19; A friend, 20,	176 19	
Marion, S. D. Hadley,	10 00	
Plymouth, Mrs. Amasa Holmes,	5 00	
South Abington, A friend, to const. Mrs. ALMIRA REED and Mrs. MARY E. OSBORNE, H. M.	200 00	391 19

Suffolk county.		
Boston, Old South Ch., 2,700; Shawmut ch., 2,342.04; Park-st. ch., 266.75; Cong. ch., Brighton, 185; 2d ch., Dorchester, 163.30; Walnut-ave. ch., 108.50; Mt. Vernon ch., 25; do., Mrs. E. C. Parkhurst, 20; Eliot ch., 22.43; Highland ch., 5.52; A friend, Jamaica Plain, 100; "Promise," 10; W. S., 5; A friend, 2,	5,955 54	
Chelsea, 1st Cong. ch.	45 00	6,000 54
Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Northboro', Ev. Cong. ch.	75 00	
Worcester, Union Ch. and so., 174.04; Old South ch., 54.50,	228 54	303 54
		9,682 47

RHODE ISLAND.

Kingston, Cong. ch. and so.	50 58	
Providence, Anthony B. Arnold,	100 00	150 58

CONNECTICUT.

Fairfield county.		
Norwalk, —,		7 94
Hartford county. E. W. Parsons, Tr.		
East Granby, Cong. ch. and so.	7 97	
East Hartford, South Cong. ch.	16 62	
Enfield, 1st Cong. ch.	108 00	
Granby, 1st Cong. ch., 10; W. Dewey, 10; Rev. J. B. Cleveland, 1,	21 00	

Hartford, Windsor-ave. Cong. ch. (of wh. from E. G. Lasbury, 25), 59-59; Asylum Hill Cong. ch., A friend, 30,	89 50
Manchester, 1st Cong. ch.	80 15
New Britain, 1st Ch. of Christ, Windsor Locks, A friend,	170 29
Litchfield co. G. C. Woodruff, Tr.	5 00—498 53
Northfield, Cong. ch. and so.	44 27
Woodbury, North Cong. ch.	43 00—89 27
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	79 97
East Hampton, 1st Cong. ch.	25 00—104 97
New Haven co. F. T. Jarman, Agent.	
Guilford, 1st Cong. ch.	26 00
Meriden, Centre Cong. ch.	50 00
New Haven, Centre ch., m. c., 4-96;	
North ch., m. c., 4; A friend, 5,	13 96
North Madison, Cong. ch. and so.	13 00
South Britain, Cong. ch. and so.	10 00
Waterbury, 2d Cong. ch.	248 04—361 00
New London co. L. A. Hyde and L. C. Learned, Trs.	
New London, Ch. of Christ,	87 64
Tolland county.	
Andover, Cong. ch. and so., 16; A friend, 15,	31 00
Windham county.	
Windham, Cong. ch. and so.	93 00
	<hr/> 1,273 35

<i>Legacies.</i> —Harwinton, Mrs. Sarah B. Hayes, add'l,	8 60
	<hr/> 1,281 95

NEW YORK.

Alder Creek, Miss J. Williams,	20 00
Antwerp, 1st Cong. ch.	28 15
Ashland, Rev. T. Williston,	1 31
Black Creek, Cong. ch., add'l,	25
Bridgewater, Cong. ch. and so.	20 00
Brooklyn, Pilgrim ch., 50; Puritan ch., 41.75; New Eng. Cong. ch., 17; A friend, 2,	110 75
Buffalo, 1st Cong. ch., with other dona., to const. WALTER H. JOHNSON, Mrs. ESTHER K. MCWILLIAMS, Mrs. ELIZABETH CLARK, Mrs. MARY CHATFIELD, and Mrs. MARY BAER, H. M.	100 00
Cambria, Cong. and Sab. sch.	15 56
Casport, Mrs. Edw. Howard,	5 00
Gilbertsville, A. Wood,	5 00
Gloversville, Cong. ch. and so., add'l,	51 00
Harpersfield, Cong. ch. and so.	21 00
Malone, Cong. ch. and so.	41 52
New York, Mrs. Adeline S. B. House, 40; C. M. Mather, 20,	60 00
Northville (34.35 ack'g'd in April <i>Herald</i> from Cong. ch., Nashville, should have been from Northville).	
Orleans, Rev. A. H. Parmelee,	2 00
Oxford, Cong. ch., A. Watson, to const. J. W. THORPE, H. M.	100 00
Perry Centre, Cong. ch. and so.	40 00
Remsen, W. R. Thomas, 10; Miss E. Roberts, 10; Mrs. E. Roberts, 5; Rev. E. Davies and family, 5; Evon Charles, 4; Misses Owen, 2,	36 00
Richford, James Allen,	1 00
Rome, Cong. ch. and so.	5 50
Sherburne, Mrs. M. Bicknell,	10 00—674 04

PENNSYLVANIA.

Montrose, A friend, 10; Edwin Lath- rop, 5,	15 00
Philadelphia, Central Cong. ch., 30;	
Mrs. Eliza H. Pratt, 25,	55 00
Pittsburgh, Rev. F. Edwards,	50 00—120 00

NEW JERSEY.

Bound Brook, Cong. ch., add'l,	100 00
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MARYLAND.

Baltimore, 1st Cong. ch.	119 01
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VIRGINIA.

Herndon, Cong. ch.	8 00
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FLORIDA.

St. Augustine, Miss Rebecca L. Perib,	25 00
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OHIO.

Astabula, 1st Cong. ch.	48 50
Berea, Fred. Brown,	2 00
Brookfield, Cong. ch.	5 00
Castalia, 1st Cong. ch.	6 00
Clarksfield, Cong. ch., 4; Rev. J. C. Thompson, 8,	12 00
Cleveland, Euclid-ave. Cong. ch., with other dona., to const., Mrs. HARRIET A. CAMP and Mrs. P. B. SMITH, H. M., 79.30; John Jay Low, 4,	83 30
Delaware, Rev. John H. Jones, to const. Rev. D. A. EVANS, Rev. THOMAS M. HUGHES, and T. E. LEWIS, H. M.	200 00
Delhi, John Winsor,	5 00
Kraft, Cong. ch.	8 08
Cent, Cong. ch.	9 84
Kinsman, 1st Pres. and Cong. ch.	70 00
Mantua, Cong. ch.	5 00
Newark, Plymouth Cong. ch.	10 00
North Fairfield, Cong. ch.	6 50
Oak Hall, Welsh Cong. ch.	6 45
Oberlin, 2d Cong. ch.	11 27
Rome, Mrs. Ruth Arnold,	190 00
Salem, David A. Allen,	25 00
Toledo, Mrs. Eliza H. Weed,	20 00
Zanesville, James Buckingham,	350 00—1,073 94

ILLINOIS.

Aurora, 1st Cong. ch., 56.50; Rev. N. A. Prentiss, 10,	66 50
Bellmont, P. W. Wallace,	5 00
Brimfield, Cong. ch.	6 00
Chebanse, Cong. ch.	5 00
Chicago, 1st Cong. ch., 115.01; Union Park Cong. ch., m. c., 25.67; "Mem- ory," 10,	150 68
Clifton, Cong. ch.	2 75
Crete, Rev. Samuel Porter,	2 00
Dover, Cong. ch.	40 30
Freemont, Cong. ch.	10 50
Lacon, Union ch.	6 40
Lisbon, Cong. ch.	13 35
Olney, Mrs. George Hollister,	4 00
Prospect Park, Mrs. P. G. Hubbard,	1 00
Sycamore, Cong. ch.	74 87
Thomasboro', "R."	4 00
Woodburn, Cong. ch.	19 00—411 35

MICHIGAN.

Alpena, 1st Cong. ch.	74 15
Kalamazoo, 1st Cong ch., to const. Mrs. LATHAM HULL, H. M., 115.12;	
Plymouth Cong. ch., 5.50,	120 62
Litchfield, 1st. Cong. ch.	5 11
Romeo, Watson Loud,	20 00—219 88

WISCONSIN.

Beloit, College Asso., for Japan,	2 19
Evansville, Cong. ch., for 1883,	25 88
Lake Geneva, Gurdon Montague,	4 00
Lancaster, Girls' Miss'y Soc'y, for organ for Chihuahua,	49 75
Milton, Cong. ch.	18 55
New Chester, Cong. ch.	3 47
Two Rivers, Franklin Barnes,	1 00
Watertown, Cong. ch.	20 84—125 68

<i>Legacies.</i> —Fort Howard, Rev. D. C. Curtiss, by Edward C. Curtiss, Ex'r,	363 50
	<hr/> 489 18

IOWA.

Alta, J. C. Heywood,	1 00
Emmetsburg, Cong. ch.	16 25
Fairfax, Cong. ch.	6 25
Genoa Bluffs, Cong. ch.	30 00
Grinnell, Cong. ch.	6 32
Newell, Cong. ch.	5 00
Vinton, A friend,	10 00
—, "A well-wisher,"	1 76—76 58

MINNESOTA.

Clearwater, Cong. ch.	3 71
Dassel, Cong. ch.	1 51
Detroit, 1st Cong. ch.	3 00
Hutchinson, Cong. ch.	3 66
Minneapolis, Plymouth ch.	34 04
Stillwater, Grace Cong. ch.	5 00—50 92

KANSAS.

Appanoose and Valley Brook, Cong. ch's,	6 00
Estridge, C. C. Gardiner,	10 00
Kirwin, 1st Cong. ch.	4 55
Manhattan, " Cong. ch., Missionary P.ig."	3 00
Milford, Cong. ch.	8 55—32 10

NEBRASKA.

Arberville, Cong. ch.	3 00
Arlington, Cong. ch.	2 00
Centreville, Cong. ch.	4 00
Glencoe, Cong. ch.	2 00
Scribner, Cong. ch.	7 00
Stanton, Cong. ch.	1 00—19 00

WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ.	2 50
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CANADA.

Province of Ontario.	
Kingston, 1st and 2d Cong. ch's, for Mr. Winsor's work, India,	20 00
Province of Quebec.	
—, A friend, for Evang. work in Japan,	2,000 00—2,020 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Foochow Mission, J. C. A. Wingate, 25; Miss Newton, for rebuilding Ku Sëu chapel, 10,	35 00
India, Madura Mission, A missionary's wife, 40.50; Palani, m. c., 14.17; Maratha Mission, Chas. Leith, 2,	56 67
Italy, Florence, A friend,	50 00—141 67

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, <i>Treasurer</i> .	
For several missions, in part,	8,168 68
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	5,650 00

MISSION SCHOOL ENTERPRISE.

VERMONT. — Dummerston, Cong. Sab. sch., 12; Rutland, Cong. Sab. sch., 71.90,	83 90
MASSACHUSETTS. — Hanover, Cong. Sab. sch., 7.25; Mrs. Tolman's class, 2.25; Miss Tolman's class, 1.50; West Newton, Red Bank Co., for teacher in Eastern Turkey, 79,	90 00
CONNECTICUT. — No. Stonington, Cong. Sab. sch.	30 00
NEW YORK. — Java, Cong. Sab. sch., 13.50; New York, Westminster Benev. Asso. for a student in Tungcho, 60; 7th-ave. Mission sch., infant class and teacher, for work of Mrs. Lewis Bond, jr., 30.50; Oswego, 1st Cong. Sab. sch., 1,	105 00
ILLINOIS. — Waverly, Cong. Sab. sch.	14 74
WISCONSIN. — Watertown, Cong. Sab. sch., for a boy in Mardin College,	7 50
IOWA. — Le Mars, Cong. Sab. sch., for Bulgaria, 15.07; Oldfield, Highland Cong. Sab. sch., 5.70,	20 77
CANADA. — Montreal, Helen, Percy, and Philip Lyman's Mission Box, for Mr. Winsor's school, India,	1 00

 352 91

Donations received in March,	32,687 97
Legacies " " "	2,660 48
	<hr/> 35,348 45

Total from September 1, 1883, to March 31, 1884: Donations, \$218,931.23; Legacies, \$42,149.36 = \$261,130.64.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —
"THE MORNING STAR."

MAINE.

Brownville, Cong. Sab. sch.	13 00
Brunswick, 1st Cong. Sab. sch.	20 00
Cooper, Mrs. A. C. Sawyer, soc.; Mrs. A. E. Cary, soc.,	1 00
Cumberland Centre, Cong. Sab. sch.	4 25
Danville Junction, Friends,	3 00
Deer Isle, 1st Cong. Sab. sch.	1 00
Dennysville, Cong. Sab. sch., 5; Friends, 9.25,	14 25
Edgecomb, Cong. Sab. sch.	3 05
Elliot, Cong. Sab. sch.	5 00
Kittery Point, Cong. Sab. sch.	4 00
Ligonia, Welsh Cong. Sab. sch.	5 00
Machias, Cong. Sab. sch.	6 00
North Waterford, Rev. Joseph Garland, Portland, State-st. Sab. sch., 69.25; Williston Sab. sch., 60; J. R. Farrington, 2; Hattie L. Swasey, 1,	132 25
Saco, Friends,	2 00
Skowhegan, Cong. Sab. sch.	17 75
Yarmouth, 1st Parish Sab. sch.	40 00—278 55

NEW HAMPSHIRE.

Amherst, A friend,	1 00
Brookline, Florence G. and Bertha L. Sargent,	50
Concord, South Cong. Sab. Sch., class No. 27,	6 00

Conway, Cong. Sab. sch.	4 75
Croydon, Cong. ch.	3 10
Derry, Cong. Sab. sch.	23 25
Dover, 1st Cong. Sab. sch.	53 50
Durham, Cong. Sab. sch.	9 00
Exeter, 2d Cong. Sab. sch.	30 00
Goffstown, Cong. Sab. sch.	22 60
Hudson, Cong. Sab. sch.	25
Manchester, Mrs. Benj. Kinsley,	50
Meriden, Cong. ch., "Mission Band,"	3 25
Newcastle, Cong. ch.	6 05
Pittsfield, Cong. Sab. sch.	10 25
Sandwich, Abbie B. Beede,	75
Wakefield, Cong. Sab. sch.	10 55—185 30

VERMONT.

Alburgh, Cong. Sab. sch.	20 00
Bradford, Cong. Sab. sch.	10 25
Bridport, Cong. Sab. sch.	7 00
Brookfield, Marcia L. Peck, 25c.; Henry Freeman, 10c.,	35
Burlington, 3d Cong. Sab. sch.	25 00
Chester, Cong. Sab. sch.	23 75
Coventry, Cong. Sab. sch.	6 40
Danby, Cong. Sab. sch.	1 00
Danville, Cong. Sab. sch.	8 25
East Burke, Cong. Sab. sch.	3 00
East Corinth, Cong. Sab. sch.	18 58

Granby, Cong. Sab. sch.	9 00
Londonderry, R. D. Metcalf,	1 00
Lyndon, 1st Cong. Sab. sch.	30 00
Lyndon Centre, Emily W., Mary B., A. Belle, and Arthur B. Norris,	1 00
Manchester, Cong. Sab. sch.	18 75
Newbury, 1st Cong. Sab. sch.	18 00
North Thetford, Cong. Sab. sch.	10 36
Quechee, Mrs. Mary E. Carter, 5; Friends, 5, 50,	10 50
Royalton, Cong. Sab. sch.	10 50
Rutland, N. Kellogg,	2 80
Springfield, Cong. Sab. sch.	6 25
Underhill, Cong. Sab. sch.	11 00
Waterford, Cong. Sab. sch.	5 00
West Brattleboro', Cong. Sab. sch.	25 75
Westminster, Cong. Sab. sch.	12 50
Weston, Cong. Sab. sch.	7 25
Wolcott, Cong. Sab. sch.	6 50—309 74

MASSACHUSETTS.

Alford, Cong. Sab. sch.	5 50
Amherst, 1st Cong. Sab. sch., 10, 75; A Sab. sch. class, 4, 50,	15 25
Andover, Sem'y Sab. sch. 14, 40; Phillips Academy, "The Society of Inquiry," 10,	24 40
Arlington, Cong. Sab. sch., primary dept,	10 00
Auburn, Cong. Sab. sch.	19 00
Barre, Cong. Sab. sch.	20 20
Beverly, Dane-st. Sab. sch.	104 50
Billerica, Cong. Sab. sch.	1 90
Boston, Walnut-ave. Sab. sch., 54, 50; Immanuel Sab. sch., 75c.; A departed friend, 5; G. W. Richardson, 3; Mrs. Cordelia Grimmons, 2, 50; F. D. Warren, 1; E. Leland, 1; A. Day, 1; Mrs. Lydia V. Snow, 1; Caroline Snow, 1; Mabel Danielson, 25c.; Phillip W. Hardy, 25c.; Mrs. S. D. and Miss I. H. Hobart, 50c.; Annie Corbett, 25c.; Susie F. Davis, 25c.; J. Belle Tucker, 25c.; Warren B. and Joseph S. Seabury, 50c.;	73 25
Josephine Rogers, 25c.	8 00
Boylston, Cong. Sab. sch.	8 00
Bridgewater, Mr. and Mrs. David Brigham,	50
Brighton, Cong. Sab. sch.	9 00
Brockton Charlotte A. Gruver,	3 75
Buckland, Cong. Sab. sch., Mrs. May- nard's class,	2 50
Chelsea, 1st Cong. Sab. sch., 34, 17; Miss A. M. Dutch, 2; A friend, 25c.	36 42
Chester, Wm. S. Gamwell,	2 00
Chicopee, Members of the "Busy Bee Mission Circle,"	2 00
Chicopee Falls, 2d Cong. Sab. sch.	25 00
Dalton, A. Brown,	1 00
Danvers, Wm. and Etta Richmond,	55
East Granville, Cong. Sab. sch.	13 00
Edgartown, Cong. Sab. sch.	6 75
Fitchburg, Calv. Sab. sch.	15 00
Globe Village, Union Sab. sch.	32 00
Greenfield, 1st Cong. Sab. sch.	7 00
Hadley, 1st Cong. Sab. sch.	12 60
Hardwick, Cong. Sab. sch.	12 00
Harvard, Cong. Sab. sch.	2 00
Haverhill, West Cong. Sab. sch., Mrs. Appleton's class, add'l, 1, 25; Mrs. Abby B. Kimball, 5,	6 25
Heath, Cong. Sab. sch.	11 00
Hingham, Cong. Sab. sch.	18 25
Holyoke, James B. Newton,	1 00
Hopkinton, Cong. Sab. sch.	18 50
Housatonic, Alice Fuller,	25
Hubbardston, Cong. Sab. sch.	12 50
Ipswich, South Cong. Sab. sch.	25 00
Lawrence, Alfred M. and Mary E. Bowden,	1 00
Lenox, Cong. Sab. sch.	7 00
Lynn, 1st Cong. Sab. sch.	33 00
Lynnfield Centre, Cong. Sab. sch.	8 45
Malden, Cong. Sab. sch.	16 25
Marshfield, 1st Cong. Sab. sch.	1 25
Milton, 1st Ev. Sab. sch., 14; E. E. F. Field, 1,	15 00
Monson, Cong. Sab. sch.	21 00

Montague, 1st Cong. Sab. sch.	13 34
New Boston, Cong. Sab. sch.	5 05
Newburyport, Belleville Cong. Sab. sch.	10 00
Newton, Mabel R., Caroline S., and Edith E. Eddy,	75
Newton Centre, Miss Gordon,	1 00
Newtonville, Central Cong. Sab. sch.	41 56
North Adams, Cong. Sab. sch.	25 00
Northboro', A friend,	1 00
Northbridge Centre, Cong. Sab. sch.	8 00
Northfield, Mount Hermon Boys' sch.	15 00
North Hadley, Friends,	5 50
Plymouth, Ch. of the Pilgrimage Sab. sch.	30 37
Quincy, "Pearl Seekers,"	10 00
Rehoboth, Cong. Sab. sch.	10 70
Salem, Crombie-st. Sab. sch.	12 50
Saugus, Cong. Sab. sch.	5 00
Shirley Village, Orth. Cong. Sab. sch.	3 25
Southbridge, Cong. Sab. sch., Mrs. Porter's class,	1 00
South Deerfield, Cong. Sab. sch.	13 50
South Franklin, Union Cong. Sab. sch.	3 25
South Scituate, Friends,	50
South Wellfleet, Artie and Harvey Foster,	50
South Weymouth, Cong. Sab. sch., Miss S. L. Tirrell's class, 4, 25; Mrs. P. H. Tirrell's class, 3,	7 25
Springfield, North Cong. Sab. sch., 5, 60; "R. W. H.," 25c.	5 85
Sunderland, Cong. Sab. sch.	13 75
Turner's Falls, Cong. Sab. sch.	7 75
Warren, Cong. Sab. sch.	26 75
Waverly, Cong. Sab. sch.	12 00
Wellesley, Miss L. F. Clarke,	1, 25
West Brookfield, Cong. Sab. sch.	18 00
Westfield, 2d Cong. Sab. sch., add'l, 75c.; Gertrude E. Porter, Syria, 50c.	1 25
Westford, Cong. Sab. sch.	7 00
West Newbury, 2d Cong. Sab. sch.	4 25
Westport, Pacific Union Sab. sch.	11 25
West Somerville, Cong. Sab. sch.	1 00
West Stockbridge Centre, Cong. ch. and so.	3 00
Wilbraham, Cong. Sab. sch.	11 63
Williamstown, 1st Cong. Sab. sch.	25 00
Wollaston, Cong. Sab. sch.	11 75
Woods Holl, Cong. Sab. sch.	6 00
Worcester, Union Sab. sch., 150; Sa- lem-st. Sab. sch., 5, 50; Arthur H. and Willard E. Swift, 50c.	156 00—1, 208 27

RHODE ISLAND.

North Scituate, Cong. Sab. sch.	3 00
Pawtucket, Cong. Sab. sch.	53 17
Providence, Jennie C., Ruth B., and Charles Hayes, jr.	75—56 92

CONNECTICUT.

Berlin, 2d Cong. Sab. sch.	15 00
Bozrahville, Cong. Sab. sch.	4 40
Bridgeport, Gracie Cleveland,	25
Bridgewater, Cong. Sab. sch.	10 00
Buckingham, Cong. Sab. sch., infant class,	10 00
Colebrook (9 sck'g'd in April <i>Herald</i> as from Mill Brook should have been from Colebrook).	14 01
Collinsville, Cong. Sab. sch.	14 01
Cromwell, Cong. Sab. sch.	10 00
East Canaan, Cong. Sab. sch.	6 50
East Woodstock, Cong. Sab. sch.	6 40
Fair Haven, 1st Cong. Sab. sch.	51 00
Hadlyme, Cong. Sab. sch.	26 00
Hartford, South Cong. Sab. sch.	33 80
Jewett City, Cong. Sab. sch.	8 00
Long Ridge, Cong. Sab. sch.	6 20
Lyme, Cong. Sab. sch.	7 10
Middle Haddam, Cong. Sab. sch.	16 65
Milford, Plymouth Cong. Sab. sch.	11 00
Monroe, Cong. Sab. sch.	14 43
Morris, Cong. Sab. sch.	14 43
New Haven, 3d Cong. Sab. sch., 100; 1st Cong. Sab. sch., 64; Davenport	

Mission Circle, 40; North Cong. Sab. sch., add'l, 7; Rev. J. A. and John Ernest Hanna, deceased, 50c.; Mrs. J. A. and Edith M. Hanna, 50c.; Willie Russell, 25c.	212 25
New Preston, Cong. Sab. sch.	35
North Greenwich, Cong. Sab. sch.	25 00
Norwich, Nathan J. and Natalie K. Gibbs,	2 00
Reynolds Bridge, Eagle Rock Cong. Sab. sch.	5 25
Salisbury, Cong. Sab. sch.	11 50
Saybrook Point, Gibbs and Mabel Blague,	1 00
Sharon, Cong. Sab. sch., add'l,	.50
Suffield, Cong. Sab. sch.	23 55
Wapping, Cong. Sab. sch.	6 95
Waterbury, 2d Cong. Sab. sch., 28; Robert Cairns, 1,	29 00
Watertown, Cong. Sab. sch.	33 65
West Avon, Young People's Christian Endeavor Society, 12; Hiram L. Clarke, 50c.; Essie M. Woodford, 25c.	12 75
West Winsted, 2d Cong. Sab. sch.	41 15
Whitneyville, Cong. Sab. sch.	25 00
Woodstock, Cong. Sab. sch.	31 24
—, Charlie B. and Clara E. Scofield,	50—737 38

NEW YORK.

Astoria, E. Chauncey and Harry Crawford,	50
Black Creek, Cong. Sab. sch.	6 75
Brooklyn, May Forrest Oakley,	25
Cambria, Cong. Sab. sch.	21 37
Churchville, Union Cong. Sab. sch., Mission Circle,	10 25
Clifton Springs, Woodbridge and Eddie Dickinson, and their friends,	1 00
Copenhagen, Cong. Sab. sch.	7 50
Hancock, Mrs. D. Crary and three boys,	2 00
Harpersfield, Cong. Sab. sch.	3 50
Jamestown, Cong. Sab. sch.	36 00
Keeseville, Cong. Sab. sch., 20; "H. P. H.," 1,	21 00
Millville, Cong. Sab. sch.	10 00
Mount Vernon, Benj., Mrs. L. M., Wm. C., and Edw. B. Durham,	3 25
New Lebanon, Union ch. and Pres. Sab. sch.	1 00
New York, Olivet ch., 31; Mrs. J. H. Sweetser, 5; Mrs. J. M. Andreini, "in memory of Joseph Manuel Andreini," 5; Chas. F. Pond, 1; Frank B. Porter, 1; A mite, 1; Friends, 1,	45 00
Nunda, Rev. N. H. Bell and family, 3; Friends, 1, 50,	4 50
Owego, Cong. Sab. sch.	3 50
Portland, Clara C. Richmond,	25
Poughkeepsie, "Truth Seekers,"	25
Remsen, Jennette Williams,	2 00
Richford, Frank W. Allen, deceased,	50
Sayville, Cong. Sab. sch. and friends,	50 00
Troy, Fred. and Burton Schneider,	50
Union Centre, Henry A., Martha V., Orville P., and Gennie V. Brown,	1 00
Watertown, Mrs. Cornelia, Emma S., and Kate T. E. Lansing,	1 00
Wright's Corners, Mrs. R. M. Baldwin,	1 00—233 87

PENNSYLVANIA.

Allegheny, Mrs. Wallace Patrick,	25
Blossburg, Cong. Sab. sch.	3 50
Carbondale, Cong. Sab. sch.	5 00
Ebensburg, 1st Cong. Sab. sch.	4 05
Lansford, Welsh Cong. ch.	8 75
Mansfield Valley, Robert Justus, Montrose, A deceased friend,	.25
Philadelphia, Central Cong. Sab. sch., 96; Bethany Colored Mission, Mrs. How's class, 3, 75,	1 00
	99 75—122 55

NEW JERSEY.

Belleville, Mary H., Lorenzo G., Geo. W., Jennie T., and Elbridge S. Lyon,	2 00
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Newark, Clinton-ave. Reformed ch.	1 00
Parsippany, Mrs. W. A. Condit,	1 00
Roselle, Margaret Webster, 10; Mary C. and Lizzie D. Warner, 1,	11 00
Warrenville, Cong. Sab. sch.	2 37—17 37

VIRGINIA.

Herndon, Cong. ch. Juvenile Mission Band,	5 00
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DISTRICT OF COLUMBIA.

Washington, Lincoln Mission Sab. sch.	7 50
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NORTH CAROLINA.

Newbern, 1st. Pres. Sab. sch.	15 50
Wilmington, Cong. Sab. sch.	14 45—29 95

SOUTH CAROLINA.

Aiken, Miss M. E. Beardsley,	1 50
Beaufort, 5 Children of Mrs. Geo. Waterhouse,	60—2 10

ALABAMA.

Talladega, Cong. Sab. sch.	14 76
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MISSISSIPPI.

Tougaloo, Tougaloo University,	5 50
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TENNESSEE.

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TEXAS.

Dennison, Carrie and Geo. B. Rogers, Jr.	50
Montague, Mrs. A. R. Brown,	25
San Antonio, —, —,	3 00—3 75

OHIO.

Belden, Cong. Sab. sch.	5 64
Brighton, Cong. Sab. sch.	4 50
Brownsville, Mrs. L. C. McMullen and children,	1 00
Defiance, Pres. Sab. sch.	2 00
Garrettsville, Cong. Sab. sch.	15 65
Hudson, Cong. Sab. sch.	7 50
Ironton, 1st Cong. Sab. sch.	6 00
Kelly's Island, Cong. Sab. sch.	15 35
Litchfield, Cong. Sab. sch.	11 10
Madison, Central Cong. Sab. sch.	30 00
Paris, Cong. Sab. sch.	5 60
Twinsburgh, Cong. Sab. sch.	6 25
Unionville, Cong. Sab. sch.	14 72—125 31

ILLINOIS.

Atkinson, Robert C. Dickinson,	1 00
Brighton, Cong. Sab. sch.	20 25
Brimfield, Cong. Sab. sch.	4 00
Carlinville, S. F. Morse,	25
Carthage, Pres. Sab. sch. and other friends, 14, 25; Trinity Lutheran ch., "Young Ladies Home and For. Miss. Soc.," 5,	19 25
Chebaney, Cong. Sab. sch., 7, 50; Children's Miss. Soc., 6, 41,	13 91
Chicago, 1st Cong. Sab. sch., 255; New Eng. Cong. Sab. sch., 30, 01; Western-ave Chapel Sab. sch., 13, 80; Tab. Cong. Sab. sch., 10; Arthur P. Scott, 5; Alex. Duff, 1; A friend, 50c.	315 31
Crete, Cong. Sab. sch.	6 25
Dallas City, Cong. Sab. sch.	5 00
Dover, Cong. Sab. sch.	17 75
Farmington, Cong. Sab. sch.	10 50
Geneva, Cong. Sab. sch.	9 92
Hinsdale, Cong. Sab. sch.	36 75
Jefferson, Cong. Sab. sch.	4 55
Lockport, Cong. Sab. sch.	15 00
Metamora, Horace E. and Mabel E. Owen,	50
Milburn, Cong. Sab. sch.	4 25
Morris, Cong. Sab. sch.	1 00
New Windsor, Annie Fleharty,	1 00
Oak Park, Pres. Sab. sch.	28 00
Ottawa, J. W. Huett,	50
Paxton, "Morning Star Society,	10 25
Paysong, Cong. Sab. sch.	9 00
Port Byron, Friends,	4 00

Ridgefield, Cong. Sab. sch.	2 50
Rockford, 1st. Cong. Sab. sch.	41 25
Sterling, Permelia Anthony,	1 00
Wataga, Cong. Sab. sch.	50—583 44

KENTUCKY.

Millersburg, Young Men's Chris. Asso.	2 00
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MISSOURI.

Amity, Cong. Sab. sch.	1 25
Fairfax, Cong. Sab. sch.	4 50
Kansas City, Clyde Cong. Sab. sch.	1 50
St. Catharine, Mrs. Minnie and May F. Schwarzauer,	50
St Louis, Hyde Park Cong. Sab. sch.	8 50—16 25

MICHIGAN.

Alaino, Rev. N. D. Lamphear,	1 00
Ann Arbor, Cong. Sab. sch.	50 00
Coloma, Friends,	3 00
Detroit, Westminster Sab. sch.	17 50
Greenville, Cong. Sab. sch.	43 00
Hillsdale, Mary Smith,	80
Laingsburgh, Cong. Sab. sch.	15 00
Lawrence, A class in Cong. Sab. sch.	70
Muir, Friends,	4 25
Pentwater, Cong. Sab. sch.	5 00
Port Huron, Cong. Sab. sch.	25 00
Rosedale, Cong. Sab. sch., and other friends,	2 00
Summit, Cong. Sab. sch.	8 00
Vermontville, Cong. Sab. sch.	12 50
Watervliet, Friends,	2 40—190 15

WISCONSIN.

Antigo, Cong. Sab. sch., 7.75; Friends, 9.75,	17 50
DeForest, Cong. Sab. sch.	5 00
East Troy, Cong. Sab. sch.	3 00
Friendship, Cong. Sab. sch.	2 00
Mukwanago, Union Sab. sch.	8 55
New London, Cong. Sab. sch.	7 25
Rio, Cong. Sab. sch.	3 50
Sparta, William W. Crawford,	1 00
Windsor, Cong. Sab. sch.	17 20
Wyocena, Union Sab. sch.	3 50—68 50

IOWA.

Algona, Cong. Sab. sch.	16 00
Atlantic, Cong. Sab. sch.	20 00
Big Rock, Cong. Sab. sch.	5 70
Clinton, Cong. Sab. sch.	25 00
Dubuque, German Cong. Sab. sch.	5 00
Eldora, Friends,	2 00
Fairfax, Cong. Sab. sch.	4 00
Farmington, M. H. Cooley,	2 00
Genoa Bluff, Cong. Sab. sch.	4 30
Gowrie, A. G. Godais,	25
Keokuk, Cong. Sab. sch.	10 75
Le Mars, Cong. Sab. sch.	11 25
McGregor, Cong. Sab. sch.	33 24
Muscantine, Cora Lillibrich, 25c.; Jno. Weber, 25c.	50
New Providence, Cong. Sab. sch.	3 00
Percival, Union Sab. sch.	5 00
Quasqueton, Cong. Sab. sch.	3 38
Red Oak, Cong. Sab. sch.	16 50
Rockwell, Union Sab. sch.	32
Sabula, Cong. Sab. sch.	1 58
Sheldon, Dora Aborn,	25
Sioux City, Cong. Sab. sch.	10 00
Storm Lake, Cong. Sab. sch.	3 00
Toledo, Cong. Sab. sch.	12 00
Tyrone, D. M. Payne, 1.25; T. G. and Harry C. Pickett, 50c.	1 75—196 77

MINNESOTA.

Breckenridge, Cong. Sab. sch.	4 00
Cannon Falls, Cong. Sab. sch.	6 25
Dassel, Cong. Sab. sch.	11 00
Detroit, 1st Cong. Sab. sch.	5 50
Lake Benton, Cong. Sab. sch.	1 25
Minneapolis, City Missions Sab. sch., 6.25; Friends, 50c.	6 75
Plainview, Cong. Sab. sch.	16 00
Spring Valley, Cong. Sab. sch.	4 50
Worthington, Cong. Sab. sch.	5 00—60 25

KANSAS.

Axtell, Cong. Sab. sch.	2 50
Hutchinson, Pres. Sab. sch.	10 00
Manhattan, Cong. Sab. sch.	7 25
Sedgwick, Cong. Sab. sch.	6 25
Topeka, Lincoln-st. Cong. Sab. sch., Miss Lyman's class,	75
Wabaunsee, Cong. Sab. sch.	18 60—45 35

NEBRASKA.

Aurora, Mrs. Culver's class,	1 00
Blair, Cong. Sab. sch.	3 50
Clarks, Cong. Sab. sch.	6 00
Clay Centre, Mrs. G. E. Taylor,	50
Crete, J. S. Dick,	25
Dorchester, Union Sab. sch.	2 75
Fairmont, Cong. Sab. sch.	15 00
Osage, Union Sab. sch.	3 00
Saline Co., Western Union Sab. sch.	1 40
Sutton, Cong. Sab. sch.	3 25
Syracuse, Cong. Sab. sch.	5 62—42 27

CALIFORNIA.

Benicia, Cong. Sab. sch.	4 00
Hydesville, Rev. G. M. Dexter,	2 00
San Francisco, Plymouth ch. Morning Sab. sch., 20; Friends, 14.25,	34 25
Wheatland, Cong. Sab. sch.	8 00—48 25

OREGON.

Forest Grove, Cong. Sab. sch.	25 00
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COLORADO.

Fort Lewis, Cong. Sab. sch.	2 50
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WASHINGTON TERRITORY.

Anacortes, Pilgrim Cong. ch.	5 10
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DAKOTA TERRITORY.

Bon Homme, Cong. Sab. sch.	5 00
Clark, Friends,	3 00
Cooperstown, Cong. Sab. sch.	5 00—13 00

WYOMING TERRITORY.

Laramie City, Sara J., Albert J., and Mary A. Gates,	1 00
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CANADA.

Brantford, Cong. Sab. sch., 10.25; Friends, 7.25,	17 50
Danville, Cong. Sab. sch., 25; "Missionary Society," 20,	45 00
Kingston, 1st Cong. Sab. sch.	3 75
Montreal, Mary A. Kingman,	50
St. Elmo and Maxville, Cong. Sab. schs.	27 00—93 75

JAPAN.

Kioto, Friends,	6 75
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MEXICO.

Chihuahua, "American" Sab. sch.	5 00
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SOUTH AFRICA.

Adams, Marshall E. and George L. W. Kilbon,	1 00
Wellington, Huguenot Seminary,	19 48—20 48

TURKEY.

Constantinople, Geo. H. Washburn,	25
Harpoot, "Star in the East,"	25 00
Mardin, Nellie E. and Minnie A. Thom,	5 00
Marsovan, Susie D., Chas. T., Mary W., and Henry H. Riggs, 1; Charlie K., Henry C., and Anne C. Tracy, 75c.	1 75
Monastir, children of Rev. J. W. Baird,	4 40
Trebizond, Isabella, Maurice F., and Julius H. Parmelee,	2 00—38 40

Previously acknowledged,

4,809 03

7,394 74

12,203 77

FOR YOUNG PEOPLE.

CHRISTMAS AT BAILUNDA, WEST CENTRAL AFRICA.

BY REV. WESLEY M. STOVER.

CHRISTMAS has come and gone, and the young people who read the *Herald* will be interested to know how we observed the glad day at this new missionary station in Central Africa. They will also be pleased to see the picture of our mission



MISSION PREMISES AT BAILUNDA.

premises given above. The view here presented is from a point exactly opposite that from which the one in the *Herald* for June, 1882, was taken. The building on the right is Mr. Fay's house : that on the left, of which but a corner is seen, was the doctor's office : the next beyond is Mr. Miller's house, with the proprietor sitting under the thatched awning. The building behind the fence is now used

as a schoolhouse. The large-leaved plants are bananas, which were planted by us and have grown up within two years.

At our Christmas celebration we concluded to follow the scriptural rule and make a feast for those who could not feast *us* in return. So we killed an ox, dried the portion suitable for drying, and the rest of our half we devoted to the boys. Filling the wash-boiler about half full of meat, we made a nice rich soup.

Christmas afternoon, we invited all the children to Mr. Walter's house and had a service consisting of songs and prayer, together with a few remarks by Mr. Sanders, explaining, as best he could, the meaning of the day, and our joy in it, which we were accustomed to manifest by giving presents to each other. After this, gifts were distributed to all, from Chikulu to the babies. Chikulu, our head man, had been invited, and was an attentive listener to all that was said and to the singing. He received a Zulu shirt and a blanket. Our house-servants received each a suit made of storehouse goods; the cattle-boys, each a shirt



TYPES OF WOMEN IN WESTERN AFRICA. :

and two handkerchiefs, and others, a little cloth or a handkerchief; while the infants were made glad each by a tin horn, which they all proceeded to test at once, without even leaving the room, causing Chikulu to put his fingers into his ears.

The boys arrayed themselves in their new finery and proceeded to our house, where the feast was spread. There were three tables. At one of them sat Chikulu and our seven lads in their striped suits. At the second were seated eight more lads, who either were or had been in our employ. At the third stood ten smaller boys and girls, who favored us with their presence for the day only; while the infant department, numbering about eighteen, were seated on our bedroom floor. When all had taken their places, I said: "Now, let us thank Suku." Instantly every head was reverently bowed, and not a movement or sound was made during the saying of grace, of which they understood not a word.

Then began *the* work of the day. I remarked to Mrs. Stover: "I think mother would have enjoyed baking a chicken for this occasion." But even my

dear mother's famous baked chicken never met such a reception as did our plain soup and cornbread, beef and beans. How you would have laughed and enjoyed it, could you have looked in upon us, especially in the bedroom, and seen the bright eyes, and heard the childish expressions of satisfaction which greeted us as we passed back and forth, serving each to his heart's content, such as: "This is splendid! We like it! We have eaten lots! We are tied!" this last being their way of saying that they were satiated.

In the evening Mr. Walter exhibited the magic-lantern, which was witnessed by a houseful of people with great interest and pleasure. We were able to



AN AFRICAN CHIEF'S WIFE TRAVELING.

explain some of the pictures, especially the scenes in the life of Christ. Chikulu wanted also to see Suku's picture, — Suku being the name of God.

Thus ended this Christmas day in Africa, the results of which eternity alone will reveal. We think good seed was sown, which fell, not by the wayside, nor among thorns, nor on stony ground, but into soil mellowed by God's grace and warmed by the sunshine of his love. And, by the blessing of the Holy Spirit, we trust, it will in due time spring up and bear fruit, "some thirty-fold, some sixty, some a hundred." Indeed, the day was not over before fruit appeared. On the preceding day, it seems, Mrs. Walter's oldest boy, Kapila, had been offended with her and would not speak to her. After the Christmas dinner, her two boys were talking over, in her presence, the affairs of the day, and especially

what Mr. Sanders had said about Jesus Christ and our sins, when Kapila, turning to Mrs. Walter, said, in a very penitent tone: "Yesterday I was angry."

I hope those of you who pray will pray very earnestly for these dear boys. They rest upon our hearts, as if they were our own children, and they know enough to become Christians every one of them; those, I mean, who are among us daily.

A few days ago Etuvi, Mrs. Sanders's lad, son of Chikulu, was playing on our floor with our little Helen's rubber baby. All at once he said: "Mr. Stover, is n't this an image? Does n't the book of Suku say you must not make images?" I explained that this was a mere plaything, and not an image to which we pray as we do to Suku. But the incident shows the thoughtfulness of these heathen lads. And we hope the young people in America, who read this account of a Christmas day in Africa, will do what they can to bring to all the children in the Dark Continent the blessings of the gospel of Christ.

AN AFRICAN TRIAL.

THE following incident, connected with Chikulu, the petty chieftain who figures so prominently in the above account, is reported by Dr. Nichols, formerly of the mission, and will be of interest as showing something of the character and manners of the Africans.

It seems that, about a year ago, when Chikulu was absent from his home and capital, one night the walls of his hut were broken down, and all his cloth, of which he had a large quantity, was stolen, and only the empty box and the ruined hut remained. Chikulu of course was frantic, and vowed that he would find and punish the thief. So the trial by "casca," as the Portuguese call it, was held in the bush near the village. This trial consists in compelling the suspected persons, under the direction of a diviner, to drink a poisonous drug, which it is supposed will more or less affect the guilty, while the innocent will escape unharmed. Most of the village, missionaries and all, went out to see the process and the result.

The poison was prepared with elaborate ceremony, and four men, representing the four divisions of the village, were selected to drink it. Two of these preferred to drink by proxy, each selecting a slave-boy to take his dose. And also, as the custom is, the diviner himself had to take the draught. Greatly to the surprise of all, this diviner, named Kasandola, was the only one at all affected by the poison. But his prominence gave him the right to a new trial, which was appointed for the next day.

In the evening Chikulu came quietly to Dr. Nichols and tried to induce him to officiate as medicine-man at the new trial. Think of it, a Yankee missionary doctor acting as diviner in the African superstitions! The doctor of course politely declined, explaining to the incredulous Chikulu that no medicines, his or any other, had any power in the direction he desired.

The second trial was held in a wood some eight miles southeast of the village, and resulted in the conviction of Kasandola, the diviner at the previous trial. "It is satisfactory to know," says Dr. Nichols, "that he was convicted, *not* by the medicine, but by sound evidence."

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